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1952

THE BHAGAVAD GĪTĀ

TRANSLATED AND INTERPRETED

BY

FRANKLIN EDGERTON

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in Yale University*

PART 1: TEXT AND TRANSLATION



CAMBRIDGE, MASSACHUSETTS

Harvard University Press

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PREFACE

THIS book is the precipitate of many years of occupation with "India's favorite Bible," as I called the Bhagavad Gītā in my little "interpretation" of 1925. It still seems a good name for it. For, to quote the same source, "it has permeated the collective religious consciousness of the people, from one end of India to the other," so that "not to know it means among them almost what it would mean for an English-speaking person not to know the Bible." It is a prime source of inspiration for many of the political and intellectual leaders of the Indian people, typified by Mahatma Gandhi, who is even more a cultural nationalist than a political one. Becoming known in Europe and America little more than a century ago, it quickly won the interest and admiration of such leaders of thought as Von Humboldt in Germany and Emerson in America. Some philosophical and religious groups in this country today regard the Gītā almost as highly as the Hindus do.

There is a widening circle of intelligent westerners who are losing their occidental insularity and coming to realize that India, like some other eastern countries (China, for instance), has created great works of civilization, of arts and letters and thought, in practically every field of human culture. Any educated man and woman must know at least that such things exist; that civilization does not stop at Suez; that there is a great Indian literature — art — philosophy — music, and so on. And some are learning that it is really not hard to get directly acquainted with some of the more accessible products of Indian literature and art; and that the experience is enjoyable and profitable.

I am firmly convinced that no one can know — in any worth-while sense — any of India's cultural products without learning some Sanskrit. But that is not so serious a hurdle as is often supposed. Even if one lacks the linguist's interest in language as such (and to the linguist Sanskrit is, for various reasons, one of the most interesting of languages), anyone who has a reasonable knack for languages can learn in one year to read the simpler styles of Sanskrit literature with appreciation and enjoyment, though not without some help from a dictionary.

This will take some work, of course. Learning anything is rarely a wholly painless process. But interest rises, and difficulties seem less serious, when the beginner is introduced fairly soon to a piece of literature which impresses him as worth his attention for its own sake, and which is yet not so hard as to discourage him.

The Bhagavad Gītā seems to me to satisfy these requirements better than any other Sanskrit text I know. For the most part it is simple and easy. After a student in his first or second year of Sanskrit has been helped through three or four chapters, and has got used to the style and subject-

matter, he can soon pick up a momentum which will, if necessary, carry him through the rest without a teacher's guidance, and with a minimal use of the dictionary. At the same time he will be making the acquaintance of one of the great religious books of the world, the most important and influential Bible of India. It ought to be possible for him, as he reads, to see why this is so. He need not become a convert; but the simple grandeur, the human dignity of the best parts of the Gītā should make it easy to understand its appeal to the men of India — an appeal which has been for two thousand years, and still is, unsurpassed in power. There are less attractive parts; but what Bible has not its passages which votaries are secretly tempted to wish were not there?

I trust that my book will help those who may want to use the Gītā as an aid to fluency in the Sanskrit language and an introduction to Hindu religion at the same time. The first volume contains the text,¹ and a rather close English translation, on opposite pages. Both are divided into lines so that a single line of print is devoted to a single quarter-stanza of the text (usually only eight syllables in the Sanskrit, and never more than eleven or twelve). This is, I believe, a method never before tried with either text or translation of the Gītā. It was suggested by the late Charles Rockwell Lanman, who had a genius for clarity and simplicity of arrangement. It is hoped that by confronting each quarter-stanza of the text with its translation on the corresponding line opposite, we have made it easy for a beginner to learn to analyze the text correctly, and after a short time almost to dispense with laborious reference to grammars and dictionaries. While the translation is fairly literal, I hope it is not un-English, nor yet wholly unfaithful to the style and spirit of the original. No attempt has been made to keep to verbal identity between this translation and the English versions of stanzas or passages in my "interpretation" in Volume Two, which are freer, though the general sense is, of course, always the same. Occasional uncertainties or difficulties of interpretation are treated in the Notes to the Translation, which are placed at the back of Volume One. In them I have recorded interpretative differences of opinion which seemed to me important, from some of my predecessors, particularly the two most celebrated Hindu commentators, Śaṅkara and Rāmānuja, and six of the leading modern translators: the Hindu Telang, the Germans Garbe and Deussen, the Frenchman Senart, and the Britons Barnett and Hill (see my Notes on Bibliography and Exegesis, below).

The second volume contains a careful revision of my "interpretation," mentioned above (*The Bhagavad Gītā or Song of the Blessed One*, Chicago,

¹ My original intention to use the *devanāgarī* alphabet has been frustrated by practical difficulties due to war-time conditions. It is hoped that after the war it may be possible to republish the volume containing the text, using that Indian alphabet.

Open Court, 1925). Some errors have been eliminated, and a somewhat different turn has been given to the treatment of some subjects, notably in the introductory chapters. In general, however, my views have not materially changed; my account of the main thread of the Gītā's thought and of its historic setting remains essentially the same.

Volume Two also includes a reprint of Sir Edwin Arnold's free poetical rendering of the Gītā, the excellence of which for its purpose was emphasized on page 3 of my interpretation (page 4 of Volume Two of this work); this passage at the same time makes clear the reason for its inclusion here.²

There are many commentaries, translations, and interpretations of the Gītā other than those listed. So many, indeed, that some may ask, why publish another? One partial justification may be found in the pedagogical aims of this book, mentioned above. But I shall not deny that I hope scholars and advanced students will also find it useful.

For, paradoxical as it may appear, despite the seeming simplicity of most of the Gītā's language, there are many details that have been differently interpreted. And less surprising, perhaps, is the fact that general estimates of its fundamental philosophy have varied widely, from the times of the ancient Hindu commentators to the present day. Like many another religious book, it is taken to prove almost anything. Perhaps there will be something subjective, inevitably, in any interpretation of such a work. Perhaps any one reads into it something of himself. I can only say, on this point, that I have tried my best to be objective: to present what the author seems to have meant, whether I liked it or not.

I do not know how many times I have read the entire Gītā; thirty or forty times at least. More important is the fact that I have worked over most of it minutely with students (any teacher knows what that means) at least fifteen to twenty times, trying to extract the meaning of every particle. The result contains not a little that differs from any previous interpretation, in small things and great. I am not so presumptuous as to claim finality for any of it. But I feel that I have now reached the saturation point, as far as this text is concerned. It is unlikely that "this person" can ever progress much farther towards the understanding of it. Let this stand, then, simply as a record of the best that *one* western Sanskritist could do with the Gītā, after half a lifetime of the most earnest effort. If it is still very imperfect, that fact in itself will be significant. And even in that case, a few things here and there may commend themselves to posterity, and so contribute to the ultimate goal, the final interpretation which will doubtless never be written.

² It is reprinted from *The Song Celestial or Bhagavad-Gītā* . . . by Edwin Arnold, M.A. (Boston, Roberts Bros., 1896). The erratic and inconsistent spelling of proper names and other Sanskrit words, and the original footnotes, have been retained, except that a very few spellings which seem certainly due to either misprints or unintentional slips have been corrected.

NOTES ON THE BIBLIOGRAPHY AND EXEGESIS OF THE GĪTĀ

THE bibliography of the Gītā in modern times is almost endless. It has been translated into probably all important modern languages, and into some of them many times. I shall mention here only six translations — three English, two German, and one French — which seem to me important from the scholarly standpoint, and which I have constantly consulted in my interpretation of the text. The translation of Arnold belongs in quite a different category; it has no value for scholars as such. The six translations are:

K. T. Telang, *The Bhagavadgītā*. Sacred Books of the East, Vol. 8. Oxford, 1882; 2d ed. 1908. References here are to the first edition.
Richard Garbe, *Die Bhagavadgītā*. Leipzig, 1905; 2d ed. 1921. References are to the first edition.

L. D. Barnett, *The Bhagavadgītā*. London, 1905.

Paul Deussen, "in Gemeinschaft mit Dr. Otto Strauss," *Vier philosophische Texte des Mahābhāratam*. Leipzig, 1906.

Émile Senart, *La Bhagavadgītā*. Paris, 1922.

W. Douglas P. Hill, *The Bhagavadgītā*. Oxford and London, 1928.

Rarely are other translations or interpretations referred to in this work. But I have used extensively, especially on doubtful or disputed interpretations, the two best-known Hindu commentaries in Sanskrit: namely those by Śaṅkara (abbreviated Ś) and Rāmānuja (R). While they have the defects of all ancient Hindu commentators, they still have considerable value for the judicious student. For both I have used the excellent editions in the Ānandāśrama Sanskrit Series.

Garbe's book contains not only a careful and excellent scholarly translation, but an introduction in which the translator undertakes an analysis and interpretation of the text which is profoundly different from mine, and which I criticized in the Appendix to my interpretation of 1925. According to Garbe, the text is a composite work. He believed that the original kernel was a "Sāṃkhya" treatise (using the term Sāṃkhya as denoting a dualistic philosophical system like that known in later India under this name), which was later worked over and expanded by an adherent of the (later) Vedānta philosophy. He thought he could detect and eliminate these later Vedānta accretions; and he printed them in a type of smaller size in his translation. His theory is now generally abandoned; I doubt if any one now holds to it,¹

¹ The late Professor Winternitz, who was the greatest authority on the history of Indian literature, was one of those who once accepted Garbe's theory; but later, in the

and I shall not burden this book with a repetition of the arguments against it. It should, however, be emphasized that Garbe's theory of the composition of the poem does not detract at all from the value of his penetrating philological interpretation of the individual stanzas.

My own interpretation tacitly assumes the unity of the Gītā. There seems to me to be no definite reason for any other assumption. It is certain, at any rate, that for many centuries the Gītā has been handed down as a unit, in practically the form in which it now exists. The sanctity which it acquired in the eyes of the Hindus has protected it to an extraordinary degree from changes and from textual corruptions. Important variant readings in the very numerous manuscripts of the vulgate version are virtually non-existent,² and no far-reaching divergences occur in them.

In the Appendix to my former book (p. 99) I stated that "there is absolutely no documentary evidence that any other form of the Gītā than that which we have was ever known in India." This statement was true at the time, but must now undergo a slight modification. Since it was written, Professor F. Otto Schrader has discovered a Kashmirian version of the Gītā, which can be traced for nearly a thousand years, and which shows a rather considerable number of minor divergences from the vulgate text, and a very few additions and omissions of entire stanzas. (See his monograph, *The Kashmir Recension of the Bhagavadgītā*, Stuttgart, 1930.) In Professor Schrader's opinion, some of these differences are important; he thinks that in some cases they are older and more original than the readings of the vulgate. In this I differ with him, for reasons which I have set forth in my review of his work, *JAOS.* 52.68-75. I believe that the variant readings of the Kashmirian text are without exception late and secondary, and have no bearing on the determination of the oldest form of the Gītā. Even if I were wrong, however, the question would have little importance for the present work; for the differences are relatively very slight, and rarely affect the essential meaning of even single stanzas, never of the work as a whole.

I would not, however, be understood as asserting that there are no interpolations or secondary accretions in the Gītā. Before it acquired its present odor of sanctity, which has kept it for so many centuries substantially free from changes, it must have lived thru a human, undeified period,

English version of his *History of Indian Literature* (Vol. 1, Calcutta, 1927, p. 436), he abandoned it, tho he still was more inclined to dissect the Gītā than I am. A pupil of Garbe's, the late Rudolf Otto, has more recently carried dissection of the Gītā to a far greater extreme. I consider his work negligible; see my review in *The Review of Religion* (New York), 4.447 ff. (May, 1940).

² I believe that this statement will remain essentially true even after the appearance of the first critical edition of Book Six of the Mahābhārata (which includes the Gītā), now being prepared by Professor S. K. Belvalkar for the Bhandarkar Oriental Research Institute of Poona.

so to speak; and it is entirely possible that during that period some additions may have been made to it, or other changes introduced. I suppose that every careful student of the Gītā is likely to develop suspicions about occasional verses or passages. But the grounds for such suspicions must, in the nature of things, be subjective and tenuous. In no case can they be regarded as approximating scientific demonstration. And, in particular, the fact that a given verse or passage is logically inconsistent with other passages in the Gītā constitutes, in my opinion, absolutely no reason for suspecting that it is unoriginal. If my book does not show that, it will have failed indeed.

PRONUNCIATION OF SANSKRIT WORDS

It is customary in general to accent the penult of Sanskrit words when the penult is long, otherwise the antepenult (as in Latin). A syllable is long (as in Greek and Latin) if it contains a long vowel or diphthong, or if its vowel is followed by more than one consonant. But note:

(1) The vowels *e* and *o* are (originally diphthongs and so are) *always long* (although no macron is printed over them); and

(2) The letter *h*, when it follows another consonant, in general does not count as a consonant in determining the length of a syllable. Thus, e.g., *th* is one consonant, not two; and if a short vowel is followed by this and no other consonant, the syllable is short.

Most vowels are pronounced substantially as in German or Italian. The following are their approximate English equivalents.

ā = *a* in father

a (short) = the same sound shortened (or, alternatively, almost like *u* in but; so the Hindus pronounce it)

e (always long) = *ay* in say

ī = *i* in machine

i (short) = *i* in pin

o (always long) = *o* in go

ū = *u* in rule

u (short) = *u* in full

r (a vowel!) = *er* in river (or, alternatively, like *ri* in river; so most Hindus pronounce it)

DIPHTHONGS

ai = *ai* in aisle

au = *ou* in loud

The consonants are pronounced essentially as in English, with the following exceptions:

c = *ch* in church

g is always 'hard' as in get

ṣ and ś may both be pronounced like *sh* in shun. Or more exactly, ś may be pronounced like the "soft" *s* of Russian; or alternatively like *ch* in German *ich*.

Furthermore, note that *h* after another consonant is to be pronounced as an aspiration of the preceding consonant. Thus *bh* is pronounced in a way approaching the sound of *bh* in abhor; *th* (not as in English this or thin, but) in a way approaching *th* in anthill. Note also that *j* is pronounced as in English.

BHAGAVAD GĪTĀ
TEXT AND TRANSLATION

THE BHAGAVAD GĪTĀ

A transliteration of the Sanskrit Text

I

dhṛtarāṣṭra uvāca

1. dharmakṣetre kurukṣetre
samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś ca 'va
kim akurvata saṁjaya

saṁjaya uvāca

2. dṛṣtvā tu pāṇḍavānikam
vyūḍham duryodhanas tadā
ācāryam upasaṁgamyā
rājā vacanam abravīt
3. paśyai 'tām pāṇḍuputrāṇām
ācārya mahatīm camūm
vyūḍhām drupadaputreṇa
tava śiṣyeṇa dhimatā
4. atra śūrā maheṣvāsā
bhīmārjunasamā yudhi
yuyudhāno virāṭaś ca
drupadaś ca mahārathaḥ
5. dhṛṣṭaketuś cakitānaḥ
kāśirājaś ca vīryavān
purujit kuntibhojaś ca
śaibyaś ca narapuṅgavaḥ
6. yudhāmanyuś ca vikrānta
uttamaujāś ca vīryavān
saubhadro draupadeyāś ca
sarva eva mahārathāḥ
7. asmākaṁ tu viśiṣṭā ye
tān nibodha dvijottama
nāyakā mama sainyasya
saṁjñārthaṁ tān bravīmi te

THE BHAGAVAD GĪTĀ

TRANSLATION

CHAPTER I

Dhṛtarāṣṭra said:

1. In the Field of Right, the Kuru-field,
Assembled ready to fight,
My men and the sons of Pāṇḍu as well,
What did they do, Saṃjaya?

Saṃjaya said:

2. Seeing however the host of the sons of Pāṇḍu
Arrayed, Duryodhana then
Approached the Teacher (Droṇa),
And spoke a word, the prince:
3. Behold of Pāṇḍu's sons this
Great host, O Teacher!
Arrayed by Drupada's son,
Thy skillful pupil.
4. Here are heroes, great archers,
Like unto Bhīma and Arjuna in battle,
Yuyudhāna, and Virāṭa,
And Drupada of the great car;
5. Dhṛṣṭaketu, Cekitāna,
And the heroic king of Benares,
Purujit, and Kuntibhoja,
And the Śibi-king, bull of men;
6. Yudhāmanyu the valorous,
And Uttamaujas the heroic,
The son of Subhadrā, and the sons of Draupadī,
All, aye all, men of great cars.
7. But of our men, who are the most distinguished
Learn from me, best of brahmans, —
Who are the leaders of my host;
To name them, I declare them to thee.

8. bhavān bhīṣmaś ca karnaś ca
kṛpaś ca samitiṃjayah
aśvatthāmā vikarnaś ca
saumadattis tathai 'va ca
9. anye ca bahavaḥ śūrā
madarthe tyaktajīvitāḥ
nānāśāstrapraharaṇāḥ
sarve yuddhaviśārādāḥ
10. aparyāptaṃ tad asmākaṃ
balaṃ bhīṣmābhirakṣitam
paryāptaṃ tv idam eteṣāṃ
balaṃ bhīmābhirakṣitam
11. ayaneṣu ca sarveṣu
yathābhāgam avasthitāḥ
bhīṣmam evā 'bhirakṣantu
bhavantaḥ sarva eva hi
12. tasya saṃjanayan haṣaṃ
kuruvṛddhaḥ pitāmahaḥ
siṃhanādaṃ vinadyo 'ccaiḥ
śāṅkhaṃ dadhmau pratāpavān
13. tataḥ śāṅkhāś ca bheryaś ca
paṇavānakagomukhāḥ
sahasai 'vā 'bhyahanyanta
sa śabdaś tumulo 'bhavat
14. tataḥ śvetair hayair yukte
mahati syandane sthitau
mādhavaḥ pāṇḍavaś cai 'va
divyau śāṅkhau pradadhmatuḥ
15. pāñcājanyaṃ hṛṣīkeśo
devadattaṃ dhanamjayah
pauṇḍraṃ dadhmau mahāśāṅkhaṃ
bhīmakarmā vṛkodaraḥ
16. anantavijayaṃ rājā
kuntīputro yudhiṣṭhiraḥ
nakulaḥ sahadevaś ca
sughoṣamaṇipuṣpakau

8. Thy good self, and Bhīṣma, and Karna,
And battle-winning Kṛpa,
Aśvatthāman, and Vikarna,
And the son of Somadatta too;
9. And many other heroes,
Giving up life for my sake;
With various weapons and arms,
All skilled in conflict.
10. (Altho) insufficient (in number) this our
Host is protected by (the wise) Bhīṣma;
On the other hand, (while) sufficient, this their
Host is protected by (the unskilled) Bhīma.¹
11. And (so) in all movements,
Stationed in your several places,
Guard Bhīṣma above all,
Each and every one of you.
12. Producing joy in his heart,
The aged grandsire of the Kurus
Roared a lion's roar on high,
And blew his conch-shell, full of valor.
13. Then conch-shells and drums,
Kettle-drums, cymbals, and trumpets,
All at once were sounded;
The sound was tremendous.
14. Then on the white-horse-yoked
Mighty car standing,
Mādhava (Kṛṣṇa) and the son of Pāṇḍu (Arjuna)
Blew their wondrous conch-shells:
15. Hṛṣīkeśa (Kṛṣṇa) blew Pāñcajanya,
Dhananjaya (Arjuna) blew Devadatta,
The great shell Paṇḍra blew
Wolf-belly (Bhīma) of terrible deeds.
16. (The shell) Anantavijaya (blew) the king
Yudhiṣṭhira, Kuntī's son;
Nakula and Sahadeva
(Blew) Sughoṣa and Mañipuṣpaka.

17. kāśyaś ca parameṣvāsaḥ
śikhaṇḍi ca mahārathaḥ
dhṛṣṭadyumno virāṭaś ca
sātyakiś cā 'parājitaḥ
18. drupado draupadeyāś ca
sarvaśaḥ pṛthivīpate
saubhadraś ca mahābāhuḥ
śaṅkhān dadhmuh pṛthak-pṛthak
19. sa ghoṣo dhārtarāṣṭrāṇām
hṛdayāni vyadārayat
nabhaś ca pṛthivīm cai 'va
tumulo vyanunādayan
20. atha vyavasthitān dṛṣṭvā
dhārtarāṣṭrān kapidhvajaḥ
pravṛtte śāstrasampāte
dhanur udyamya pāṇḍavaḥ
21. hr̥ṣīkeśaṁ tadā vākyam
idaṁ āha mahīpate
senayor ubhayor madhye
rathaṁ sthāpaya me 'cyuta
22. yāvad etān nirikṣe 'haṁ
yoddhukāmān avasthitān
kair mayā saha yoddhavyam
asmin raṇasamudyame
23. yotsyamānān avekṣe 'haṁ
ya ete 'tra samāgatāḥ
dhārtarāṣṭrasya durbuddher
yuddhe priyacikīrṣavaḥ
24. evam ukto hr̥ṣīkeśo
guḍākeśena bhārata
senayor ubhayor madhye
sthāpayitvā rathottamam
25. bhīṣmadroṇapramukhataḥ
sarveṣāṁ ca mahīkṣitām
uvāca pārtha paśyai 'tān
samavetān kurūn iti

17. And the king of Benares, supreme archer,
And Śikhaṇḍin, of the great car,
And Dhṛṣṭadyumna and Virāṭa,
And the unconquered Sātyaki,
18. Drupada and the sons of Draupadī,
All together, O king,
And the great-armed son of Subhadṛā,
Blew their conch-shells severally.
19. That sound Dhṛtarāṣṭra's men's
Hearts did rend;
And both sky and earth
It made to resound, swelling aloft.
20. Then seeing arrayed
Dhṛtarāṣṭra's sons, the ape-bannered (Arjuna),
When the clash of arms had already begun,
Lifted up his bow, the son of Pāṇḍu,
21. And to Hṛṣikeśa then words
Like these spoke, O king.
Between the two armies
Halt my chariot, O unshaken one,
22. Until I espy these
That are drawn up eager to fight,
(And see) with whom I must fight
In this warlike enterprise.
23. I will see those who are going to fight,
Who are here assembled,
For Dhṛtarāṣṭra's ill-minded son
Eager to do service in battle.
24. Hṛṣikeśa, thus addressed
By Guḍākeśa, O son of Bharata,
Between the two armies
Halted the excellent car,
25. In front of Bhīṣma and Droṇa
And all the kings,
And said: Son of Pṛthā, behold these
Assembled Kurus!

26. tatrā 'paśyat sthitān pārthaḥ
pitṛn atha pitāmahān
ācāryān mātulān bhrātṛn
putrān pautrān sakhīms tathā
27. śvaśūrān suhrdaś cai 'va
senayor ubhayor api
tān samikṣya sa kaunteyaḥ
sarvān bandhūn avasthitān
28. kṛpayā parayā 'viṣṭo
viṣṭān idam abravīt
dṛṣṭve 'maṁ svajānaṁ kṛṣṇa
yuyutsum samupasthitam
29. sīdanti mama gātrāṇi
mukhaṁ ca pariśuṣyati
vepathuś ca śarīre me
romaharṣaś ca jāyate
30. gāṇḍīvaṁ sraṁsate hastāt
tvak cai 'va paridahyate
na ca śaknomy avasthātum
bhramatī 'va ca me manaḥ
31. nimittāni ca paśyāmi
viparītāni keśava
na ca śreyo 'nupaśyāmi
hatvā svajānam āhave
32. na kāṅkṣe vijayaṁ kṛṣṇa
na ca rājyaṁ sukhāni ca
kiṁ no rājyena govinda
kiṁ bhogair jīvitena vā
33. yeśāṁ arthe kāṅkṣitaṁ no
rājyaṁ bhogāḥ sukhāni ca
ta ime 'vasthitā yuddhe
prāṇāms tyaktvā dhanāni ca
34. ācāryāḥ pitarāḥ putrās
tathai 'va ca pitāmahāḥ
mātulāḥ śvaśūrāḥ pautrāḥ
śyālāḥ sambandhinas tathā

26. There the son of Pṛthā saw stationed
Fathers and grandsires,
Teachers, uncles, brothers,
Sons, grandsons, and comrades too,
27. Fathers-in-law and friends as well,
In both the two armies.
The son of Kuntī, seeing them,
All his kinsmen arrayed,
28. Filled with utmost compassion,
Despondent, spoke these words:
Seeing my own kinsfolk here, Kṛṣṇa,
That have drawn near eager to fight,
29. My limbs sink down,
And my mouth becomes parched,
And there is trembling in my body,
And my hair stands on end.
30. (The bow) Gāṇḍīva falls from my hand,
And my skin, too, is burning,
And I cannot stand still,
And my mind seems to wander.
31. And I see portents
That are adverse, Keśava;
And I foresee no welfare,
Having slain my kinsfolk in battle.
32. I wish no victory, Kṛṣṇa,
Nor kingdom nor joys;
Of what use to us were kingdom, Govinda,
Of what use enjoyments or life?
33. For whose sake we desire
Kingdom, enjoyments, and happiness,
They are drawn up here in battle,
Giving up life and wealth:
34. Teachers, fathers, sons,
Grandsires as well,
Uncles, fathers-in-law, grandsons,
Brothers-in-law, and (other) kinsfolk.

35. etān na hantum icchāmi
ghnato 'pi madhusūdana
api trailokyarājyasya
hetoḥ kiṃ nu mahīkṛte
36. nihatya dhārtarāṣṭrān naḥ
kā prītiḥ syāj janārdana
pāpam evā 'śrayed asmān
hatvai 'tān ātatāyinaḥ
37. tasmān nā 'rhā vyaṃ hantum
dhārtarāṣṭrān svabāndhavān
svajānaṃ hi kathaṃ hatvā
sukhinaḥ syāma mādharma
38. yady apy ete na paśyanti
lobhopahatacetasāḥ
kulakṣayakṛtaṃ doṣaṃ
mitradrohe ca pātakam
39. kathaṃ na jñeyam asmābhiḥ
pāpād asmān nivartitum
kulakṣayakṛtaṃ doṣaṃ
prapaśyadbhir janārdana
40. kulakṣaye praṇaśyanti
kuladharmāḥ sanātanaḥ
dharme naṣṭe kulam kṛtsnam
adharmo 'bhibhavaty uta
41. adharmābhibhavāt kṛṣṇa
praduśyanti kulastriyaḥ
striṣu duṣṭāsu vārṣṇeya
jāyate varṇasaṃkaraḥ
42. saṃkaro narakāyai 'va
kulaghnānāṃ kulasya ca
patanti pitaro hy eṣāṃ
luptapiṇḍodakakriyāḥ
43. doṣair etaiḥ kulaghnānāṃ
varṇasaṃkarakāraakaiḥ
utsādyante jātidadharmāḥ
kuladharmāś ca śāśvatāḥ

35. Them I do not wish to slay,
 Even tho they slay (me), O slayer of Madhu,
 Even for three-world-rulership's
 Sake; how much less for the sake of the earth!
36. Having slain Dhṛtarāṣṭra's men, to us
 What joy would ensue, Janārdana?
 Evil alone would light upon us,
 Did we slay these (our would-be) murderers.
37. Therefore we should not slay
 Dhṛtarāṣṭra's men, our own kinsfolk.
 For how, having slain our kinsfolk,
 Could we be happy, Mādhava?
38. Even if they do not see,
 Because their intelligence is destroyed by greed,
 The sin caused by destruction of family,
 And the crime involved in injury to a friend,
39. How should we not know enough
 To turn back from this wickedness,
 The sin caused by destruction of family
 Perceiving, O Janārdana?
40. Upon the destruction of the family, perish
 The immemorial holy laws of the family;
 When the laws have perished, the whole family
 Lawlessness overwhelms also.
41. Because of the prevalence of lawlessness, Kṛṣṇa,
 The women of the family are corrupted;
 When the women are corrupted, O Vṛṣṇi-clansman,
 Mixture of caste ensues.
42. Mixture (of caste) leads to naught but hell
 For the destroyers of the family and for the family;
 For their ancestors fall (to hell),
 Because the rites of (giving) food and water are interrupted.
43. By these sins of family-destroyers,
 (Sins) which produce caste-mixture,
 The caste laws are destroyed,
 And the eternal family laws.

44. utsannakuladharmāṇaṃ
 manuṣyāṇaṃ janārdana
 narake niyataṃ vāso
 bhavatī 'ty anuśūsruma
45. aho bata mahat pāpaṃ
 kartuṃ vyavasitā vayam
 yad rājyasukhalobhena
 hantuṃ svajanam udyatāḥ
46. yadi mām apratikāram
 aśāstraṃ śāstrapāṇayaḥ
 dhārtarāṣṭrā raṇe hanyus
 tan me kṣemataraṃ bhavet
47. evam uktvā 'rjunaḥ saṃkhye
 rathopastha upāviśat
 viśrjya saśaraṃ cāpaṃ
 śokasaṃvignamānasaḥ
 ity arjunaviśādayogo nāma prathamo 'dhyāyaḥ

44. When the family laws are destroyed,
Janārdana, then for men
Dwelling in hell certainly
Ensues: so we have heard (from the Holy Word).
45. Ah woe! 'Twas a great wickedness
That we had resolved to commit,
In that, thru greed for the joys of kingship,
We undertook to slay our kinsfolk.
46. If me unresisting,
Weaponless, with weapons in their hands
Dhṛtarāṣṭra's men should slay in battle,
That would be a safer course for me.
47. Thus speaking Arjuna in the battle
Sat down in the box of the car,
Letting fall his bow and arrows,
His heart smitten with grief.

Here ends the First Chapter, called Discipline of Arjuna's Despondency.²

II

saṃjaya uvāca

1. taṃ tathā kṛpayā 'viṣṭam
aśrupūṛṇākulekṣaṇam
viṣīdantam idaṃ vākyam
uvāca madhusūdanaḥ

śrībhagavān uvāca

2. kutas tvā kaśmalam idaṃ
viṣame samupasthitam
anāryajuṣṭam asvargyam
akīrtikaram arjuna
3. klaibyaṃ mā sma gamaḥ pārtha
nai 'tat tvayy upapadyate
kṣudraṃ hṛdayadaurbalyaṃ
tyaktvo 'tīṣṭha paraṃtapa

arjuna uvāca

4. kathaṃ bhīṣmam ahaṃ saṃkhye
droṇaṃ ca madhusūdana
iṣubhiḥ pratiyotsyāmi
pūjārhāv arisūdana
5. gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṃ bhaikṣyam api 'ha loke
hatvā 'rthakāmāṃs tu gurūn ihai 'va
bhuñjīya bhogān rudhirapradigdhān
6. na cai 'tad vidmaḥ kataran no gariyo
yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jījiviṣāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ
7. kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṃ dharmasaṃmūdhacetāḥ
yac chreyaḥ syān niścitaṃ brūhi tan me
śiṣyas te 'haṃ śādhi mām tvāṃ prapannam
8. na hi prapaśyāmi mamā 'panudyād
yac chokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddhaṃ
rājaṃ surāṇām api cā 'dhipatyam

CHAPTER II

Samjaya said:

1. To him thus by compassion possessed,
His eyes tear-filled, blurred,
Despondent, this word
Spoke the Slayer of Madhu.

The Blessed One said:

2. Whence to thee this faintheartedness
In peril has come,
Offensive to the noble, not leading to heaven,
Inglorious, O Arjuna?
3. Yield not to unmanliness, son of Pṛthā;
It is not meet for thee.
Petty weakness of heart
Rejecting, arise, scorcher of the foe!

Arjuna said:

4. How shall I in battle against Bhīṣma,
And Droṇa, O Slayer of Madhu,
Fight with arrows,
Who are both worthy of reverence, Slayer of Enemies?
5. For not slaying my revered elders of great dignity
'Twere better to eat alms-food, even, in this world;
But having slain my elders who seek their ends, right in this world
I should eat food smeared with blood.¹
6. And we know not which of the two were better for us,
Whether we should conquer, or they should conquer us;
What very ones having slain we wish not to live,
They are arrayed in front of us, Dhṛtarāṣṭra's men.
7. My very being afflicted with the taint of weak compassion,
I ask Thee, my mind bewildered as to the right:
Which were better, that tell me definitely;
I am Thy pupil, teach me that have come to Thee (for instruction).
8. For I see not what would dispel my
Grief, the witherer of the senses,
If I attained on earth rivalless, prosperous
Kingship, and even overlordship of the gods.

saṁjaya uvāca

9. evam uktvā hṛṣikeśaṁ
guḍākeśaṁ paramtapāḥ
na yotsya iti govindam
uktvā tūṣṇīm babhūva ha

10. tam uvāca hṛṣikeśaṁ
prahasann iva bhārata
senayor ubhayor madhye
viśīdantam idaṁ vacaḥ

śrībhagavān uvāca

11. aśocyān anvaśocas tvam
prajñānvādāṁś ca bhāṣase
gatāsūn agatāsūṁś ca
nā 'nuśocanti paṇḍitāḥ

12. na tv evā 'haṁ jātu nā 'saṁ
na tvam ne 'me janādhipāḥ
na cai 'va na bhaviṣyāmaḥ
sarve vayam ataḥ param

13. dechīno 'smīn yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntaraprāptir
dhīras tatra na muhyati

14. mātṛāsparśās tu kaunteya
śītoṣṇasukhaduḥkhadāḥ
āgamāpāyino 'nityās
tāṁś titikṣasva bhārata

15. yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
samaduḥkhasukhaṁ dhīraṁ
so 'mṛtatvāya kalpate

16. nā 'sato vidyate bhāvo
nā 'bhāvo vidyate sataḥ
ubhayor api dṛṣṭo 'ntas tv
anayos tattvadarśibhiḥ

17. avināśī tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyā 'sya
na kaścit kartum arhati

Samjaya said:

9. Thus speaking to Hṛṣīkeśa,
Guḍākeśa the Slayer of the Foe
'I'll not fight!' to Govinda
Said, and was silent.
10. To him spoke Hṛṣīkeśa,
With a semblance of a smile, son of Bharata,
Betwixt the two armies
As he was despondent, these words:
The Blessed One said:
11. Thou hast mourned those who should not be mourned,
And (yet) thou speakest words about wisdom!²
Dead and living men
The (truly) learned do not mourn.
12. But not in any respect was I (ever) not,
Nor thou, nor these kings;
And not at all shall we ever come not to be,
All of us, henceforward.
13. As to the embodied (soul) in this body
Come childhood, youth, old age,
So the coming to another body;
The wise man is not confused herein.
14. But contacts with matter,³ son of Kuntī,
Cause cold and heat, pleasure and pain;
They come and go, and are impermanent;
Put up with them, son of Bharata!
15. For whom these (contacts) do not cause to waver,
The man, O bull of men,
To whom pain and pleasure are alike, the wise,⁴
He is fit for immortality.
16. Of what is not, no coming to be occurs;
No coming not to be occurs of what is;
But the dividing-line of both is seen,
Of these two, by those who see the truth.
17. But know that that is indestructible,
By which this all is pervaded;
Destruction of this imperishable one
No one can cause.

18. antavanta ime dehā
nityasyo 'ktāḥ śarīraṇaḥ
anāśīno 'prameyasya
tasmād yudhyasva bhārata
19. ya enaṃ vetti hantāraṃ
yaś cai 'naṃ manyate hatam
ubhau tau na vijānīto
nā 'yaṃ hanti na hanyate
20. na jāyate mriyate vā kadācin
nā 'yaṃ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṃ purāṇo
na hanyate hanyamāne śarīre
21. vedā 'vināśīnaṃ nityaṃ
ya enaṃ ajaṃ avyayam
kathaṃ sa puruṣaḥ pārtha
kaṃ ghātayati hanti kaṃ
22. vāsāṃsi jirṇāni yathā vihāya
navāni grhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jirṇāny
anyāni saṃyāti navāni dehī
23. nai 'naṃ chindanti śāstrāṇi
nai 'naṃ dahati pāvakaḥ
na cai 'naṃ kledayanty āpo
na śoṣayati mārutaḥ
24. acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarvagataḥ sthānur
acalo 'yaṃ sanātanaḥ
25. avyakto 'yam acintyo 'yam
avikāryo 'yam ucyate
tasmād evaṃ viditvai 'naṃ
nā 'nuśocitum arhasi
26. atha cai 'naṃ nityajātam
nityaṃ vā manyase mṛtam
tathā 'pi tvaṃ mahābāho
nai 'naṃ śocitum arhasi

18. These bodies come to an end,
It is declared, of the eternal embodied (soul),
Which is indestructible and unfathomable.
Therefore fight, son of Bharata!
19. Who believes him a slayer,
And who thinks him slain,
Both these understand not:
He slays not, is not slain.
20. He is not born, nor does he ever die;
Nor, having come to be, will he ever more come not to be.⁵
Unborn, eternal, everlasting, this ancient one
Is not slain when the body is slain.
21. Who knows as indestructible and eternal
This unborn, imperishable one,
That man, son of Pṛthā, how
Can he slay or cause to slay - whom?
22. As leaving aside worn-out garments
A man takes other, new ones,
So leaving aside worn-out bodies
To other, new ones goes the embodied (soul).
23. Swords cut him not,
Fire burns him not,
Water wets him not,
Wind dries him not.
24. Not to be cut is he, not to be burnt is he,
Not to be wet nor yet dried;
Eternal, omnipresent, fixed,
Immovable, everlasting is he.
25. Unmanifest he, unthinkable he,
Unchangeable he is declared to be;
Therefore knowing him thus
Thou shouldst not mourn him.
26. Moreover, even if constantly born
Or constantly dying thou considerest him,
Even so, great-armed one, thou
Shouldst not mourn him.

27. jātasya hi dhruvo mṛtyur
 dhruvaṃ janma mṛtasya ca
 tasmād aparihārye 'rthe
 na tvaṃ śocitum arhasi
28. avyaktādīni bhūtāni
 vyaktamadyāni bhārata
 avyaktanidhanāny eva
 tatra kā paridevanā
29. āścaryavat paśyati kaścid enam
 āścaryavad vadati tathai 'va cā 'nyaḥ
 āścaryavac cai 'nam anyaḥ śṛṇoti
 śrutvā 'py enam veda na cai 'va kaścit
30. dehī nityam avadhyo 'yaṃ
 dehe sarvasya bhārata
 tasmāt sarvāṇi bhūtāni
 na tvaṃ śocitum arhasi
31. svadharmam api cā 'vekṣya
 na vikampitum arhasi
 dharmyād dhi yuddhāc chreyo 'nyat
 kṣatriyasya na vidyate
32. yadṛcchayā co 'papannaṃ
 svargadvāram apāvṛtam
 sukhinaḥ kṣatriyāḥ pārtha
 labhante yuddham īdṛśam
33. atha cet tvam imaṃ dharmyaṃ
 saṃgrāmaṃ na kariṣyasi
 tataḥ svadharmam kīrtiṃ ca
 hitvā pāpam avāpsyasi
34. akīrtiṃ cā 'pi bhūtāni
 kathayiṣyanti te 'vyayām
 saṃbhāvitasya cā 'kīrtir
 maraṇād atiricyate
35. bhayād raṇād uparataṃ
 maṃsyante tvāṃ mahārathāḥ
 yeṣāṃ ca tvaṃ bahumato
 bhūtvā yāsyasi lāghavam

27. For to one that is born death is certain,
 And birth is certain for one that has died;
 Therefore, the thing being unavoidable,
 Thou shouldst not mourn.
28. The beginnings of things are unmanifest,
 Manifest their middles, son of Bharata,
 Unmanifest again their ends:
 Why mourn about this?
29. By a rare chance one may see him,
 And by a rare chance likewise may another declare him,
 And by a rare chance may another hear (of) him;
 (But) even having heard (of) him, no one whatsoever knows him.
30. This embodied (soul) is eternally unslayable
 In the body of every one, son of Bharata;
 Therefore all beings
 Thou shouldst not mourn.
31. Likewise having regard for thine own (caste) duty
 Thou shouldst not tremble;
 For another, better thing than a fight required of duty
 Exists not for a warrior.
32. Presented by mere luck,
 An open door of heaven —
 Happy the warriors, son of Pṛthā,
 That get such a fight!
33. Now, if thou this duty-required
 Conflict wilt not perform,
 Then thine own duty and glory
 Abandoning, thou shalt get thee evil.
34. Disgrace, too, will creatures
 Speak of thee, without end;
 And for one that has been esteemed, disgrace
 Is worse than death.
35. That thou hast abstained from battle thru fear
 The (warriors) of great chariots will think of thee;
 And of whom thou wast highly regarded,
 Thou shalt come to be held lightly.

36. avācyavādāṃś ca bahūn
vadiṣyanti tavā 'hitāḥ
nindantas tava sāmārthyam
tato duḥkhataram nu kim
37. hato vā prāpsyasi svargam
jītvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛtaniścayaḥ
38. sukhaduḥkhe same kṛtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
nai 'vam pāpam avāpsyasi
39. eṣā te 'bhihitā sāmukhye
buddhir yoge tv imāṃ śṛṇu
buddhyā yukto yayā pārtha
karmabandham prahāsyasi
40. ne 'hā 'bhikramanāśo 'sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt
41. vyavasāyātmikā buddhir
eke 'ha kurunandana
bahuśākhā hy anantāś ca
buddhayo 'vyavasāyīnām
42. yām imāṃ puṣpitām vācam
pravadanty avipaścitaḥ
vedavādaratāḥ pārtha
nā 'nyad astī 'ti vādinaḥ
43. kāmātmānaḥ svargaparā
janmakarmaphalapradām
kriyāviśeṣabahulām
bhogaiśvaryagatiṃ prati
44. bhogaiśvaryaprasaktānām
tayā 'pahṛtacetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhiyate

36. And many sayings that should not be said
 Thy ill-wishers will say of thee,
 Speaking ill of thy capacity:
 What, pray, is more grievous than that?
37. Either slain thou shalt gain heaven,
 Or conquering thou shalt enjoy the earth.
 Therefore arise, son of Kuntī,
 Unto battle, making a firm resolve.
38. Holding pleasure and pain alike,
 Gain and loss, victory and defeat,
 Then gird thyself for battle:
 Thus thou shalt not get evil.
39. This has been declared to thee (that is found) in Reason-method,⁶
 This mental attitude: but hear this in Discipline-method,
 Disciplined with which mental attitude, son of Prthā,
 Thou shalt get rid of the bondage of action.
40. In it there is no loss of a start once made,
 Nor does any reverse occur;
 Even a little of this duty
 Saves from great danger.
41. The mental attitude whose nature is resolution
 Is but one in this world, son of Kuru;
 For many-branched and endless
 Are the mental attitudes of the irresolute.
42. This flowery speech which
 Undiscerning men utter,
 Who take delight in the words of the Veda,⁷ son of Prthā,
 Saying that there is nothing else,
43. Whose nature is desire, who are intent on heaven,
 (The speech) which yields rebirth as the fruit of actions,⁸
 Which is replete with various (ritual) acts
 Aiming at the goal of enjoyment and power,
44. Of men devoted to enjoyment and power,
 Who are robbed of insight by that (speech),
 A mental attitude resolute in nature
 Is not established in concentration.

45. traiguṇyaviṣayā vedā
 nistraiguṇyo bhavā 'rjuna
 nirdvandvo nityasattvastho
 niryogakṣema ātmavān
46. yāvān artha udapāne
 sarvataḥ samplutodake
 tāvān sarveṣu vedeṣu
 brāhmaṇasya vijānataḥ
47. karmaṇy evā 'dhikāras te
 mā phaleṣu kadācana
 mā karmaphalahetur bhūr
 mā te saṅgo 'stv akarmaṇi
48. yogasthaḥ kuru karmāṇi
 saṅgaṃ tyaktvā dhanamjaya
 siddhyasiddhyoḥ samo bhūtvā
 samatvaṃ yoga ucyate
49. dūreṇa hy avaram karma
 buddhiyogād dhanamjaya
 buddhau śaraṇam anviccha
 kṛpaṇāḥ phalahetavaḥ
50. buddhiyukto jahātī 'ha
 ubhe sukṛtaduṣkṛte
 tasmād yogāya yujyasva
 yogaḥ karmasu kauśalam
51. karmajaṃ buddhiyuktā hi
 phalaṃ tyaktvā manīṣiṇaḥ
 janmabandhavinirmuktāḥ
 padaṃ gacchanty anāmayam
52. yadā te mohakalilaṃ
 buddhir vyatitariṣyati
 tadā gantāsi nirvedaṃ
 śrotavyasya śrutasya ca
53. śrutivipratipannā te
 yadā sthāsyati niścalā
 samādhāv acalā buddhis
 tadā yogam avāpsyasi

45. The Vedas have the three Strands (of matter) as their scope;
 Be thou free from the three Strands, Arjuna,
 Free from the pairs (of opposites), eternally fixed in goodness,⁹
 Free from acquisition and possession, self-posessed.
46. As much profit as there is in a water-tank
 When on all sides there is a flood of water,
 No more is there in all the Vedas
 For a brahman who (truly) understands.
47. On action alone be thy interest,
 Never on its fruits;
 Let not the fruits of action be thy motive,
 Nor be thy attachment to inaction.
48. Abiding in discipline perform actions,
 Abandoning attachment, Dhanamjaya,
 Being indifferent to success or failure;
 Discipline is defined as indifference.
49. For action is far inferior
 To discipline of mental attitude, Dhanamjaya.
 In the mental attitude seek thy (religious) refuge;
 Wretched are those whose motive is the fruit (of action).
50. The disciplined in mental attitude leaves behind in this world
 Both good and evil deeds.
 Therefore discipline thyself unto discipline;
 Discipline in actions is weal.
51. For the disciplined in mental attitude, action-produced
 Fruit abandoning, the intelligent ones,
 Freed from the bondage of rebirth,
 Go to the place that is free from illness.
52. When the jungle of delusion
 Thy mentality shall get across,
 Then thou shalt come to aversion
 Towards what is to be heard and has been heard (in the Veda).
53. Averse to traditional lore ('heard' in the Veda)
 When shall stand motionless
 Thy mentality, immovable in concentration,
 Then thou shalt attain discipline.

arjuna uvāca

54. sthitaprajñasya kā bhāṣā
 samādhisthasya keśava
 sthitadhiḥ kiṃ prabhāṣeta
 kim āsīta vrajeta kim

śrībhagavān uvāca

55. prajahāti yadā kāmān
 sarvān pārtha manogatān
 ātmany evā 'tmanā tuṣṭaḥ
 sthitaprajñas tado 'cyate
56. duḥkheṣv anudvignamanāḥ
 sukheṣu vigatasprhaḥ
 vītarāgabhayakrodhaḥ
 sthitadhīr munir ucyate
57. yaḥ sarvatrā 'nabhisnehas
 tat-tat prāpya śubhāśubham
 nā 'bhinandati na dveṣṭi
 tasya prajñā pratiṣṭhitā
58. yadā saṃharate cā 'yaṃ
 kūrmo 'ṅgānī 'va sarvaśaḥ
 indriyāṇi 'ndriyārthebhyas
 tasya prajñā pratiṣṭhitā
59. viṣayā vinivartante
 nirāhārasya dehinaḥ
 rasavarjaṃ raso 'py asya
 paraṃ dṛṣṭvā nivartate
60. yatato hy api kaunteya
 puruṣasya vipaścitaḥ
 indriyāṇi pramāthini
 haranti prasabhaṃ manaḥ
61. tāni sarvāni saṃyamya
 yukta āsīta matparaḥ
 vaśe hi yasye 'ndriyāṇi
 tasya prajñā pratiṣṭhitā
62. dhyāyato viṣayān pumsaḥ
 saṅgas teṣū 'pajāyate
 saṅgāt saṃjāyate kāmaḥ
 kāmāt krodho 'bhijāyate

Arjuna said:

54. What is the description of the man of stabilized mentality,
That is fixed in concentration, Keśava?
How might the man of stabilized mentality speak,
How might he sit, how walk?

The Blessed One said:

55. When he abandons desires,
All that are in the mind, son of Prthā,
Finding contentment by himself in the self alone,
Then he is called of stabilized mentality.
56. When his mind is not perturbed in sorrows,
And he has lost desire for joys,
His longing, fear, and wrath departed,
He is called a stable-minded holy man.
57. Who has no desire towards any thing,
And getting this or that good or evil
Neither delights in it nor loathes it,
His mentality is stabilized.
58. And when he withdraws,
As a tortoise his limbs from all sides,
His senses from the objects of sense,
His mentality is stabilized.
59. The objects of sense turn away
From the embodied one that abstains from food,
Except flavor; ¹⁰ flavor also from him
Turns away when he has seen the highest.
60. For even of one who strives, son of Kuntī,
Of the man of discernment,
The impetuous senses
Carry away the mind by violence.
61. Them all restraining,
Let him sit disciplined, intent on Me;
For whose senses are under control,
His mentality is stabilized.
62. When a man meditates on the objects of sense,
Attachment to them is produced.
From attachment springs desire,
From desire wrath arises;

63. krodhād bhavati saṁmohaḥ
 saṁmohāt smṛtivyibhramaḥ
 smṛtibhramaśād buddhināśo
 buddhināśāt praṇaśyati
64. rāga dveṣaviyuktais tu
 viśayān indriyaiś caran
 ātmavaśyair vidheyātmā
 prasādam adhigacchati
65. prasāde sarvaduḥkhānām
 hānir asyo 'pajāyate
 prasannacetaso hy āśu
 buddhiḥ paryavatiṣṭhate
66. nā 'sti buddhir ayuktasya
 na cā 'yuktasya bhāvanā
 na cā 'bhāvayataḥ śāntir
 aśāntasya kutaḥ sukham
67. indriyāṇāṁ hi caratām
 yaṁ mano 'nuvidhīyate
 tad asya harati prajñām
 vāyur nāvam ivā 'mbhasi
68. tasmād yasya mahābāho
 nigṛhītāni sarvaśaḥ
 indriyāṇi 'ndriyārthebhyas
 tasya prajñā pratiṣṭhitā
69. yā niśā sarvabhūtānām
 tasyām jāgarti saṁyamī
 yasyām jāgrati bhūtāni
 sā niśā paśyato muneh
70. āpūryamāṇam acalapratiṣṭhaṁ
 samudram āpaḥ praviśanti yadvat
 tadvat kāmā yaṁ praviśanti sarve
 sa śāntim āpnoti na kāmakāmī
71. vihāya kāmān yaḥ sarvān
 pumāṁś carati niḥspṛhaḥ
 nirmamo nirahaṁkāraḥ
 sa śāntim adhigacchati

63. From wrath comes infatuation,
 From infatuation loss of memory;
 From loss of memory, loss of mind;
 From loss of mind he perishes.
64. But with desire-and-loathing-severed
 Senses acting on the objects of sense,
 With (senses) self-controlled, he, governing his self,
 Goes unto tranquillity.
65. In tranquillity, of all griefs
 Riddance is engendered for him;
 For of the tranquil-minded quickly
 The mentality becomes stable.
66. The undisciplined has no (right) mentality,
 And the undisciplined has no efficient-force; ¹¹
 Who has no efficient-force has no peace;
 For him that has no peace how can there be bliss?
67. For the senses are roving,
 And when the thought-organ is directed after them,
 It carries away his mentality,
 As wind a ship on the water.
68. Therefore whosoever, great-armed one,
 Has withdrawn on all sides
 The senses from the objects of sense,
 His mentality is stabilized.
69. What is night for all beings,
 Therein the man of restraint is awake;
 Wherein (other) beings are awake,
 That is night for the sage of vision.
70. It is ever being filled, and (yet) its foundation ¹² remains unmoved —
 The sea: just as waters enter it,
 Whom all desires enter in that same way
 He attains peace; not the man who lusts after desires.
71. Abandoning all desires, what
 Man moves free from longing,
 Without self-interest and egotism,
 He goes to peace.

72. eṣā brāhmī sthitiḥ pārtha
 nai 'nāṃ prāpya vimuhyati
 sthitvā 'syām antakāle 'pi
 brahmanirvāṇam ṛcchati
iti sāmṅkhyayogo nāma dvitiyo 'dhyāyaḥ

72. This is the fixation that is Brahmanic,¹³ son of Pṛthā;
Having attained it he is not (again) confused.
Abiding in it even at the time of death,
He goes to Brahman-nirvāṇa.¹⁴

Here ends the Second Chapter, called Discipline of Reason-method.

III

arjuna uvāca

1. jyāyasī cet karmaṇas te
matā buddhir janārdana
tat kiṃ karmaṇi ghore māṃ
niyojayasi keśava
2. vyāmiśreṇe 'va vākyaena
buddhiṃ mohayasī 'va me
tad ekaṃ vada niścitya
yena śreyo 'ham āpnuyām
- śrībhagavān uvāca
3. loke 'smin dvividhā niṣṭhā
purā proktā mayā 'nagha
jñānayogena sāmṣkhyānām
karmayogena yoginām
4. na karmaṇām anārambhān
naiṣkarmyaṃ puruṣo 'śnute
na ca saṃnyasanād eva
siddhiṃ samadhiḡacchati
5. na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarmakṛt
kāryate hy avaśaḥ karma
sarvaḥ prakṛtijair guṇaiḥ
6. karmendriyāṇi saṃyamya
ya āste manasā smaran
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate
7. yas tv indriyāṇi manasā
niyamā 'rabhate 'rjuna
karmendriyaiḥ karmayogam
asaktaḥ sa viśiṣyate
8. niyataṃ kuru karma tvaṃ
karma jyāyo hy akarmaṇaḥ
śarīrayātrā 'pi ca te
na prasidhyed akarmaṇaḥ

CHAPTER III

Arjuna said:

1. If more important than action
The mental attitude is held of Thee, Janārdana,
Then why to violent action
Dost Thou enjoin me, Keśava?
2. With words that seem ¹ confused
Thou apparently bewilderest my intellect.
So tell me one thing definitely,
Whereby I may attain welfare.

The Blessed One said:

3. In this world a two-fold basis (of religion)
Has been declared by Me of old, blameless one:
By the discipline of knowledge of the followers of reason-method,²
And by the discipline of action of the followers of discipline-method
4. Not by not starting actions
Does a man attain actionlessness,
And not by renunciation alone
Does he go to perfection.
5. For no one even for a moment
Remains at all without performing actions;
For he is made to perform action willy-nilly,
Every one is, by the Strands that spring from material nature.
6. Restraining the action-senses
Who sits pondering with his thought-organ
On the objects of sense, with deluded soul,
He is called a hypocrite.
7. But whoso the senses with the thought-organ
Controlling, O Arjuna, undertakes
Discipline of action with the action-senses,
Unattached (to the fruits of action), he is superior.
8. Perform thou action that is (religiously) required;
For action is better than inaction.
And even the maintenance of the body for thee
Can not succeed without action.

9. yajñārthāt karmaṇo 'nyatra
loko 'yam karmabandhanaḥ
tadārthaṃ karma kaunteya
muktasaṅgaḥ samācara
10. sahayajñāḥ prajāḥ sṛṣtvā
puro 'vāca prajāpatiḥ
anena prasaviṣyadhvam
eṣa vo 'stv iṣṭakāmadhuk
11. devān bhāvayatā 'nena
te devā bhāvayantu vaḥ
parasparaṃ bhāvayantaḥ
śreyāḥ param avāpsyatha
12. iṣṭān bhogān hi vo devā
dāsyante yajñabhāvitāḥ
tair dattān apradāyai 'bhyo
yo bhuñkte stena eva saḥ
13. yajñāśiṣṭāśīnaḥ santo
mucyante sarvakilbiṣaiḥ
bhuñjate te tv aghaṃ pāpā
ye pacanty ātmakāraṇāt
14. annād bhavanti bhūtāni
parjanyaḍ annasaṃbhavaḥ
yajñād bhavati parjanyo
yajñaḥ karmasamudbhavaḥ
15. karma brahmodbhavaṃ viddhi
brahmā 'kṣarasamudbhavam
tasmāt sarvagataṃ brahma
nityaṃ yajñe pratiṣṭhitam
16. evaṃ pravartitaṃ cakraṃ
nā 'nuvartayati 'ha yaḥ
aghāyur indriyārāmo
moghaṃ pārtha sa jīvati
17. yas tv ātmaratir eva syād
ātmatṛptaś ca mānavaḥ
ātmany eva ca saṃtuṣṭas
tasya kāryaṃ na vidyate

9. Except action for the purpose of worship,
This world is bound by actions;
Action for that purpose, son of Kuntī,
Perform thou, free from attachment (to its fruits).
10. After creating creatures along with (rites of) worship,
Prajāpati (the Creator) said of old:
By this ye shall procreate yourselves -
Let this be your Cow-of-Wishes.
11. With this prosper ye the gods,
And let the gods prosper you;
(Thus) prospering one the other,
Ye shall attain the highest welfare.
12. For desired enjoyments to you the gods
Will give, prospered by worship;
Without giving to them, their gifts
Whoso enjoys, is nothing but a thief.
13. Good men who eat the remnants of (food offered in) worship
Are freed from all sins;
But those wicked men eat evil
Who cook for their own selfish sakes.
14. Beings originate from food;
From the rain-god food arises;
From worship comes the rain(-god);
Worship originates in action.
15. Action arises from Brahman,³ know;
And Brahman springs from the Imperishable;
Therefore the universal Brahman
Is eternally based on worship.
16. The wheel thus set in motion
Who does not keep turning in this world,
Malignant,⁴ delighting in the senses,
He lives in vain, son of Pṛthā.
17. But who takes delight in the self alone,
The man who finds contentment in the self,
And satisfaction only in the self,
For him there is found (in effect) no action to perform.

18. naī 'va tasya kṛtenā 'rtho
nā 'kṛtene 'ha kaścana
na cā 'sya sarvabhūteṣu
kaścīd arthavyapāśrayaḥ
19. tasmād asaktaḥ satataṁ
kāryaṁ karma samācara
asakto hy ācaran karma
param āpnoti pūruṣaḥ
20. karmaṇai 'va hi saṁsiddhim
āsthītā janakādayaḥ
lokasaṁgraham evā 'pi
saṁpaśyan kartum arhasi
21. yad-yad ācarati śreṣṭhas
tat-tad eve 'taro janaḥ
sa yat pramāṇaṁ kurute
lokaś tad anuvartate
22. na me pārthā 'sti kartavyaṁ
triṣu lokeṣu kiṁcana
nā 'navāptam avāptavyaṁ
varta eva ca karmaṇi
23. yadi hy ahaṁ na varteyaṁ
jātu karmaṇy atandritaḥ
mama vartmā 'nuvartante
manuṣyāḥ pārtha sarvaśaḥ
24. utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṁkarasya ca kartā syām
upahanyām imāḥ prajāḥ
25. saktāḥ karmaṇy avidvāṁso
yathā kurvanti bhārata
kuryād vidvāṁs tathā 'saktaś
cikīrṣur lokasaṁgraham
26. na buddhibhedam janayed
ajñānāṁ karmasaṅginām
joṣayet sarvakarmāṇi
vidvān yuktaḥ samācaran

18. He has no interest whatever in action done,
Nor any in action not done in this world,
Nor has he in reference to all beings
Any dependence of interest.
19. Therefore unattached ever
Perform action that must be done;
For performing action without attachment
Man attains the highest.
20. For only thru action, perfection
Attained Janaka and others.
Also for the mere control of the world
Having regard, thou shouldst act.
21. Whatsoever the noblest does,
Just that in every case other folk (do);
What he makes his standard,
That the world follows.
22. For Me, son of Prthā, there is nothing to be done
In the three worlds whatsoever,
Nothing unattained to be attained;
And yet I still continue in action.
23. For if I did not continue
At all in action, unwearied,
My path (would) follow
Men altogether, son of Prthā.
24. These folk would perish
If I did not perform action,
And I should be an agent of confusion;
I should destroy these creatures.
25. Fools, attached to action,
As they act, son of Bharata,
So the wise man should act (but) unattached,
Seeking to effect the control of the world.
26. Let him not cause confusion of mind
In ignorant folk who are attached to action;
He should let them enjoy all actions,
The wise man, (himself) acting disciplined.

27. prakṛteḥ kriyamāṇāni
 guṇaiḥ karmāṇi sarvaśaḥ
 ahaṁkāravimūḍhātmā
 kartā 'ham iti manyate
28. tattvavit tu mahābāho
 guṇakarmavibhāgayoḥ
 guṇā guṇeṣu vartanta
 iti matvā na sajjate
29. prakṛter guṇasaṁmūḍhāḥ
 sajjante guṇakarmasu
 tān akṛtsnavido mandān
 kṛtsnavin na vicālayet
30. mayi sarvāṇi karmāṇi
 saṁnyasyā 'dhyātmacetasā
 nirāśīr nirmamo bhūtvā
 yudhyasva vigatajvaraḥ
31. ye me matam idaṁ nityam
 anuṣṭhanti mānavāḥ
 śraddhāvanto 'nasūyanto
 mucyante te 'pi karmabhiḥ
32. ye tv etad abhyasūyanto
 nā 'nuṣṭhanti me matam
 sarvajñānavimūḍhāṁs tān
 viddhi naṣṭān acetasaḥ
33. sadṛśaṁ ceṣṭate svasyāḥ
 prakṛter jñānavān api
 prakṛtiṁ yānti bhūtāni
 nigrahaḥ kiṁ kariṣyati
34. indriyasye 'ndriyasyā 'rthe
 rāgadveṣau vyavasthitau
 tayoṛ na vaśam āgacchet
 tau hy asya paripanthinau
35. śreyān svadharma viguṇaḥ
 paradharmāt svanuṣṭhitāt
 svadharṁ nidhanaṁ śreyaḥ
 paradharma bhayāvahaḥ

27. Performed by material nature's
Strands are actions, altogether;
He whose soul is deluded by the I-faculty
Imagines 'I am the agent.'
28. But he who knows the truth, great-armed one,
About the separation (of the soul) from both the Strands and action,
'The Strands act upon the Strands' --
Knowing this, is not attached (to actions).
29. Deluded by the Strands of material nature,
Men are attached to the actions of the Strands.
These dull folk of imperfect knowledge
The man of perfect knowledge should not disturb.
30. On Me all actions
Casting,⁵ with mind on the over-soul,
Being free from longing and from selfishness,
Fight, casting off thy fever.
31. Who this My doctrine constantly
Follow, such men,
Full of faith and not murmuring,
They too are freed from (the effect of) actions.
32. But those who, murmuring against it,
Do not follow My doctrine,
Them, deluded in all knowledge,
Know to be lost, the fools.
33. One acts in conformity with his own
Material nature, — even the wise man;
Beings follow (their own) nature;
What will restraint accomplish?
34. Of (every) sense, upon the objects of (that) sense
Longing and loathing are fixed;
One must not come under control of those two,
For they are his two enemies.
35. Better one's own duty, (tho) imperfect,
Than another's duty well performed;
Better death in (doing) one's own duty;
Another's duty brings danger.

arjuna uvāca

36. atha kena prayukto 'yaṃ
pāpaṃ carati pūruṣaḥ
anicchann api vārṣṇeya
balād iva niyojitaḥ

śrībhagavān uvāca

37. kāma eṣa krodha eṣa
rajoḡaṣasamudbhavaḥ
mahāśano mahāpāpmā
viddhy enam iha vaiṛiṇam

38. dhūmenā 'vriyate vahnir
yathā 'darśo malena ca
yatho 'lbenā 'vrto garbhas
tathā tene 'dam āvṛtam

39. āvṛtaṃ jñānam etena
jñānino nityavairiṇā
kāmarūpeṇa kaunteya
duṣpūreṇā 'nalena ca

40. indriyāṇi mano buddhir
asyā 'dhiṣṭhānam ucyate
etair vimohayaty eṣa
jñānam āvṛtya dehinam

41. tasmāt tvam indriyāṇy ādau
niyamyā bharatarṣabha
pāpmānaṃ prajahi hy enaṃ
jñānavijñānanāśanam

42. indriyāṇi parāṇy āhur
indriyebhyaḥ paraṃ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

43. evaṃ buddheḥ paraṃ buddhvā
saṃstabhyā 'tmānam ātmanā
jahi śatruṃ mahābāho
kāmarūpaṃ durāsadam

iti karmayogo nāma ṭṭīyo 'dhyāyaḥ

Arjuna said:

36. Then by what impelled does this
Man commit sin,
Even against his will, Vṛṣṇi-clansman,
As if driven by force?

The Blessed One said:

37. It is desire, it is wrath,
Arising from the Strand of passion,
All-consuming, very sinful;
Know that this is the enemy here.
38. As fire is obscured by smoke,
And as a mirror by dirt,
As the embryo is covered by its membrane-envelope,
So this (universe⁶) is obscured thereby.
39. By this is obscured the knowledge
Of the knowing one, by this his eternal foe,
That has the form of desire, son of Kuntī,
And is an insatiable fire.
40. The senses, the thought-organ, the consciousness,
Are declared to be its basis;
With these it confuses
The embodied (soul), obscuring his knowledge.
41. Thou therefore, the senses first
Controlling, O bull of Bharatas,
Smite down this evil one,
That destroys theoretical and practical knowledge.⁷
42. The senses, they say, are high;
Higher than the senses is the thought-organ;
But higher than the thought-organ is the consciousness;
While higher than the consciousness is He (the soul).
43. Thus being conscious of that which is higher than consciousness,
Steadying the self by the self,
Smite the enemy, great-armed one,
That has the form of desire, and is hard to get at.

Here ends the Third Chapter, called Discipline of Action.

IV

śrībhagavān uvāca

1. imaṃ vivasvate yogaṃ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt
2. evaṃ paraṃparāprāptam
imaṃ rājarṣayo viduḥ
sa kālēne 'ha mahatā
yogo naṣṭaḥ paraṃtapa
3. sa evā 'yaṃ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ce 'ti
rahasyaṃ hy etad uttamam

arjuna uvāca

4. aparaṃ bhavato janma
paraṃ janma vivasvataḥ
katham etad vijānīyāṃ
tvam ādau proktavān iti
- śrībhagavān uvāca
5. bahūni me vyatītāni
janmāni tava cā 'rjuna
tāny ahaṃ veda sarvāṇi
na tvaṃ vettha paraṃtapa
6. aḥo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṃ svām adhiṣṭhāya
saṃbhavāmy ātmamāyayā
7. yadā-yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadā 'tmānaṃ sṛjāmy aham

8. paritrāṇāya sādhuṇāṃ
vināśāya ca duṣkṛtām
dharmasaṃsthāpanārthāya
saṃbhavāmi yuge-yuge

CHAPTER IV

The Blessed One said:

1. This discipline to Vivasvant
I proclaimed; 'tis eternal;
Vivasvant told it to Manu,
Manu spake it to Ikṣvāku.
2. Thus received in line of succession,
The royal seers knew it.
In a long course of time in this world this
Discipline became lost, scorcher of the foe.
3. This very same by Me to thee today,
This ancient discipline, is proclaimed.
Thou art My devotee and friend, that is why;
For this is a supreme secret.

Arjuna said:

4. Later Thy birth,
Earlier the birth of Vivasvant:
How may I understand this,
That Thou didst proclaim it in the beginning, as Thou sayest?

The Blessed One said:

5. For Me have passed many
Births, and for thee, Arjuna;
These I know all;
Thou knowest not, scorcher of the foe.
6. Tho unborn, tho My self is eternal,
Tho Lord of Beings,
Resorting to My own material nature
I come into being by My own mysterious power.
7. For whenever of the right
A languishing appears, son of Bharata,
A rising up of unright,
Then I send Myself forth.
8. For protection of the good,
And for destruction of evil-doers,
To make a firm footing for the right,
I come into being in age after age.

9. janma karma ca me divyam
evam yo veti tattvataḥ
tyaktvā dehaṃ punarjanma
nai 'ti mām eti so 'rjuna
10. vitarāgabhayakrodhā
manmayā mām upāśritāḥ
bahavo jñānatapasā
pūtā madbhāvam āgatāḥ
11. ye yathā mām prapadyante
tāms tathai 'va bhajāmy aham
mama vartmā 'nuvartante
manuṣyāḥ pārtha sarvaśaḥ
12. kāṅkṣantaḥ karmaṇām siddhiṃ
yajanta iha devatāḥ
kṣipraṃ hi mānuṣe loke
siddhir bhavati karmajā
13. cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ
tasya kartāram api mām
viddhy akartāram avyayam
14. na mām karmāṇi limpanti
na me karmaphale sprhā
iti mām yo 'bhijānāti
karmabhir na sa badhyate
15. evaṃ jñātvā kṛtaṃ karma
pūrvair api mumukṣubhiḥ
kuru karmai 'va tasmāt tvaṃ
pūrvaiḥ pūrvataraṃ kṛtaṃ
16. kiṃ karma kim akarme 'ti
kavayo 'py atra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase 'śubhāt
17. karmaṇo hy api boddhavyaṃ
boddhavyaṃ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṃ
gahanā karmaṇo gatiḥ

9. My wondrous birth and actions
Whoso knows thus as they truly are,
On leaving the body, to rebirth
He goes not; to Me he goes, Arjuna!
10. Rid of passion, fear, and wrath,
Made of Me, taking refuge in Me,
Many by the austerity of knowledge
Purified, have come to My estate.
11. In whatsoever way any come to Me,
In that same way I grant them favor.
My path follow
Men altogether, son of Pṛthā.
12. Desiring the success of (ritual) acts,
They worship the (Vedic) deities in this world;
For quickly in the world of men
Comes the success that springs from (ritual) acts.
13. The four-caste-system was created by Me
With distinction of Strands and actions (appropriate to each);
Altho I am the doer of this,
Know Me as one that eternally does no act.
14. Actions do not stain Me,
(Because) I have no yearning for the fruit of actions.
Who comprehends Me thus
Is not bound by actions.
15. Knowing this, action was done
Also by the ancient seekers of salvation.
Therefore do thou simply do actions,
As was done of old by the ancients.
16. What is action, what inaction?
About this even sages are bewildered.
So I shall explain action to thee,
Knowing which, thou shalt be freed from evil.
17. For one must understand the nature of action, on the one hand,
And must understand the nature of mis-action,
And must understand the nature of inaction:
Hard to penetrate is the course of action.

18. karmaṇy akarma yaḥ paśyed
 akarmaṇi ca karma yaḥ
 sa buddhimān manuṣyeṣu
 sa yuktaḥ kṛtsnakarmakṛt
19. yasya sarve samārambhāḥ
 kāmasaṃkalpavarjitāḥ
 jñānāgnidagdhakarmāṇaṃ
 tam āhuḥ paṇḍitaṃ budhāḥ
20. tyaktvā karmaphalāsaṅgaṃ
 nityatṛpto nirāśrayaḥ
 karmaṇy abhipravṛtto 'pi
 nai 'va kiṃcit karoti saḥ
21. nirāśir yatacittātmā
 tyaktasarvaparigrahaḥ
 śārīraṃ kevalaṃ karma
 kurvan nā 'pnoti kilbiṣam
22. yadṛcchālābhasaṃtuṣṭo
 dvandvātīto vimatsaraḥ
 samaḥ siddhāv asiddhau ca
 kṛtvā 'pi na nibadhyate
23. gataśaṅgasya muktasya
 jñānāvasthitacetasaḥ
 yajñāyā 'carataḥ karma
 samagraṃ praviliyate
24. brahmā 'rpaṇaṃ brahma havir
 brahmāgnau brahmaṇā hutam
 brahmai 'va tena gantavyaṃ
 brahmakarmasamādhinā
25. daivam evā 'pare yajñaṃ
 yoginaḥ paryupāsate
 brahmāgnāv apare yajñaṃ
 yajñenai 'vo 'pajuhvati
26. śrotrādīni 'ndriyāṇy anye
 saṃyamāgniṣu juhvati
 śabdādīn viśayān anya
 indriyāgniṣu juhvati

18. Who sees inaction in action,
And action in inaction,
He is enlightened among men;
He does all actions, disciplined.
19. All whose undertakings
Are free from desire and purpose,
His actions burnt up in the fire of knowledge,
Him the wise call the man of learning.
20. Abandoning attachment to the fruits of action,
Constantly content, independent,
Even when he sets out upon action,
He yet does (in effect) nothing whatsoever.
21. Free from wishes, with mind and soul restrained,
Abandoning all possessions,
Action with the body alone
Performing, he attains no guilt.
22. Content with getting what comes by chance,
Passed beyond the pairs (of opposites), free from jealousy,
Indifferent to success and failure,
Even acting, he is not bound.
23. Rid of attachment, freed,
His mind fixed in knowledge,
Doing acts for worship (only), his action
All melts away.
24. The (sacrificial) presentation is Brahman; Brahman is the oblation;
In the (sacrificial) fire of Brahman it is poured by Brahman;
Just to Brahman must he go,
Being concentrated upon the (sacrificial) action that is Brahman.
25. To naught but sacrifice to the deities some ¹
Disciplined men devote themselves.
In the (sacrificial) fire of Brahman, others ² the sacrifice
Offer up by the sacrifice itself.
26. The senses, hearing and the rest, others ³
Offer up in the fires of restraint;
The objects of sense, sound and the rest, others ⁴
Offer up in the fires of the senses.

27. sarvāṇi 'ndriyakarmāṇi
prāṇakarmāṇi cā 'pare
ātmasaṃyamayogāgnau
juhvati jñānadīpīte
28. dravyayajñās tapoyajñā
yogayajñās tathā 'pare
svādhyāyajñānayajñās ca
yatayaḥ saṃśītavratāḥ
29. apāne juhvati prāṇam
prāṇe 'pānam tathā 'pare
prāṇāpānagatī ruddhvā
prāṇāyāmaparāyaṇāḥ
30. apare niyatāhārāḥ
prāṇān prāṇeṣu juhvati
sarve 'py ete yajñāvido
yajñakṣapitakalmaṣāḥ
31. yajñāśiṣṭāmṛtabhujo
yānti brahma sanātanam
nā 'yaṃ loko 'sty ayajñasya
kuto 'nyaḥ kuruṣattama
32. evaṃ bahuvidhā yajñā
vitatā brahmaṇo mukhe
karmajān viddhi tān sarvān
evaṃ jñātvā vimokṣyase
33. śreyān dravyamayād yajñāj
jñānayajñāḥ paramtapa
sarvaṃ karmā 'khilaṃ pārtha
jñāne parisamāpyate
34. tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattvadarśinaḥ
35. yaj jñātvā na punar moham
evaṃ yāsyasi pāṇḍava
yena bhūtāny aśeṣeṇa
drakṣyasy ātmany atho mayi

27. All actions of the senses
And actions of breath, others ⁵
In the fire of the discipline of control of self
Offer up, when it has been kindled by knowledge.
28. Sacrificers with substance, sacrificers with austerities,
Sacrificers with discipline likewise are others,
And sacrificers with study of the Sacred Word and with knowledge,
Religious men, with strict vows.
29. In the nether life-breath the upper life-breath offer up
Others, ⁶ likewise the nether in the upper life-breath,
Checking the courses of the upper and nether life-breaths,
Intent upon restraint of breath.
30. Others ⁷ restrict their food and (so)
Offer up the life-breaths in the life-breaths.
All these know what sacrifice is,
And their sins are destroyed by sacrifice.
31. Those who eat the nectar of the leavings of the sacrifice
Go to the eternal Brahman.
Not (even) this world is for him who does not sacrifice;
How then the next, O best of Kurus?
32. Thus many kinds of sacrifice
Are spread out ⁸ in the face ⁹ of Brahman.
Know that they all spring from action!
Knowing this thou shalt be freed.
33. Better than sacrifice that consists of substance
Is the sacrifice of knowledge, scorcher of the foe.
All action without remainder, son of Pṛthā,
Is completely ended in knowledge.
34. Learn to know this by obeisance (to those who can teach it),
By questioning (them), by serving (them);
They will teach thee knowledge,
Those who have knowledge, who see the truth.
35. Knowing which, not again to bewilderment
In this manner shalt thou go, son of Pāṇḍu;
Whereby all beings without exception
Thou shalt see in thyself, and also in Me.

36. api ced asi pāpebhyaḥ
sarvebhyaḥ pāpakṛttamaḥ
sarvaṃ jñānaplavenai 'va
vrjinaṃ saṃtariṣyasi
37. yathai 'dhāṃsi samiddho 'gnir
bhasmasāt kurute 'rjuna
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurute tathā
38. na hi jñānena sadṛśaṃ
pavitram iha vidyate
tat svayaṃ yogasaṃsiddhaḥ
kālenā 'tmani vindati
39. śraddhāvāṃl labhate jñānaṃ
tatparaḥ saṃyatendriyaḥ
jñānaṃ labdhvā parāṃ śāntim
acireṇā 'dhigacchati
40. ajñāś cā 'śraddadadhānaś ca
saṃśayātmā vinaśyati
nā 'yaṃ loko 'sti na paro
na sukhaṃ saṃśayātmanaḥ
41. yogasaṃnyastakarmāṇaṃ
jñānasamchinnasaṃśayam
ātmavantam na karmāṇi
nibadhnanti dhanamjaya
42. tasmād ajñānasambhūtaṃ
hṛtsthaṃ jñānāsinā 'tmanaḥ
chittvai 'naṃ saṃśayam yogam
ātiṣṭho 'ttiṣṭha bhārata
iti jñānayogo nāma caturtho 'dhyāyaḥ

36. Even if thou art of sinners
 The worst sinner of all,
 Merely by the boat of knowledge all
 (The 'sea' of) evil shalt thou cross over.
37. As firewood a kindled fire
 Reduces to ashes, Arjuna,
 The fire of knowledge all actions
 Reduces to ashes even so.
38. For not like unto knowledge
 Is any purifier found in this world.
 This the man perfected in discipline himself
 In time finds in himself.
39. The man of faith gets knowledge,
 Intent solely upon it, restraining his senses.
 Having got knowledge, to supreme peace
 In no long time he goes.
40. The man unknowing and without faith,
 His soul full of doubt, perishes.
 Not is this world, nor the next,
 Nor bliss, for him whose soul is full of doubt.
41. Him that has renounced actions in discipline,
 That has cut off his doubt with knowledge,
 The self-possessed, no actions
 Bind, O Dhanamjaya.
42. Therefore this that springs from ignorance,
 That lies in the heart, with the sword of knowledge thine own
 Doubt cutting off, to discipline
 Resort: arise, son of Bharata!

Here ends the Fourth Chapter, called Discipline of Knowledge.

V

arjuna uvāca

1. samnyāsaṃ karmaṇām kṛṣṇa
punar yogaṃ ca śaṃsasi
yac chreya etayor ekaṃ
tan me brūhi suniścitam

śrībhagavān uvāca

2. samnyāsaḥ karmayogaś ca
niḥśreyasakarāv ubhau
tayos tu karmasamnyāsāt
karmayogo viśiṣyate
3. jñeyaḥ sa nityasamnyāsī
yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahābāho
sukhaṃ bandhāt pramucyate
4. sāmṅkhyayogau prthag bālāḥ
pravadanti na paṇḍitāḥ
ekaṃ apy āsthitaḥ samyag
ubhayor vindate phalam
5. yat sāmṅkhyaiḥ prāpyate sthānaṃ
tad yogair api gamyate
ekaṃ sāmṅkhyam ca yogaṃ ca
yaḥ paśyati sa paśyati
6. samnyāsa tu mahābāho
duḥkham āptum ayogataḥ
yogayukto munir brahma
nacīreṇā 'dhigacchati
7. yogayukto viśuddhātmā
vijitātmā jītenḍriyaḥ
sarvabhūtātmabhūtātmā
kurvaṇ api na lipyate
8. nai 'va kiṃcit karomi 'ti
yukto manyeta tattvavīt
paśyañ śṛṇvan spṛśaṇ jighraṇ
aśnan gacchan svapaṇ śvasan

CHAPTER V

Arjuna said:

1. Renunciation of actions, Kṛṣṇa,
And again discipline Thou approve;
Which one is the better of these two,
That tell me definitely.

The Blessed One said:

2. Renunciation and discipline of action
Both lead to supreme weal.
But of these two, rather than renunciation of action,
Discipline of action is superior.
3. He is to be recognized as (in effect) forever renouncing (action),
Who neither loathes nor craves;
For he that is free from the pairs (of opposites), great-armed one,
Is easily freed from bondage (otherwise caused by actions).
4. Of reason-method ¹ and discipline as separate, fools
Speak, not the wise;
Resorting to even one of them, completely
Man wins the fruit of both.
5. What place is gained by the followers of reason-method,
That is reached also by the followers of discipline(-method).
That reason-method and discipline are one
Who sees, he (truly) sees.
6. But renunciation, great-armed one,
Is hard to attain without discipline;
Disciplined in discipline, to Brahman the sage
Goes in no long time.
7. Disciplined in discipline, with purified self,
Self-subdued, with senses overcome,
His self become (one with) the self of all beings,
Even acting, he is not stained.
8. 'I am (in effect) doing nothing at all!' — so
The disciplined man should think, knowing the truth,
When he sees, hears, touches, smells,
Eats, walks, sleeps, breathes,

9. pralapan visrjan grhṇann
unmiṣan nimiṣann api
indriyāṇi 'ndriyārtheṣu
vartanta iti dhārayan
10. brahmaṇy ādhāya karmāṇi
saṅgaṃ tyaktvā karoti yaḥ
lipyate na sa pāpena
padmapatram ivā 'mbhasā
11. kāyena manasā buddhyā
kevalair indriyair api
yoginaḥ karma kurvanti
saṅgaṃ tyaktvā 'tmaśuddhaye
12. yuktaḥ karmaphalaṃ tyaktvā
śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāmakāreṇa
phale sakto nibadhyate
13. sarvakarmāṇi manasā
saṃnyasyā 'ste sukhaṃ vaśi
navadvāre pure dehī
nai 'va kurvan na kārayan
14. na kartṛtvam na karmāṇi
lokasya srjati prabhuh
na karmaphalasaṃyogaṃ
svabhāvas tu pravartate
15. nā 'datte kasyacit pāpaṃ
na cai 'va sukṛtaṃ vibhuh
ajñānenā 'vṛtaṃ jñānaṃ
tena muhyanti jantavaḥ
16. jñānena tu tad ajñānaṃ
yeṣāṃ nāśitam ātmanaḥ
teṣāṃ ādityavaj jñānaṃ
prakāśayati tat param
17. tadbuddhayas tadātmānas
tanniṣṭhās tatparāyaṇāḥ
gacchanty apunarāvṛttiṃ
jñānanirdhūtakalmaṣāḥ

9. Talks, evacuates, grasps,
Opens and shuts his eyes;
'The senses (only) on the objects of sense
Are operating' - holding fast to this thought.
10. Casting (all) actions upon Brahman,²
Whoso acts abandoning attachment,
Evil does not cleave to him,
As water (does not cleave) to a lotus-leaf.³
11. With the body, the thought-organ, the intelligence,
And also with the senses alone,
Disciplined men perform action,
Abandoning attachment, unto self-purification.
12. The disciplined man, abandoning the fruit of actions,
Attains abiding peace;
The undisciplined, by action due to desire,
Attached to the fruit (of action), is bound.
13. All actions with the thought-organ
Renouncing, he sits happily, in control,
The embodied (soul), in the citadel of nine gates,
Not in the least acting nor causing to act.
14. Neither agency nor actions
Of the (people of the) world does the Lord (soul) instigate,
Nor the conjunction of actions with their fruits;
But inherent nature operates (in all this).
15. He does not receive (the effect of) any one's sin,
Nor yet (of) good deeds, the Lord (soul);
Knowledge is obscured by ignorance;
By that creatures are deluded.
16. But if by knowledge that ignorance
Of men's souls is destroyed,
Their knowledge like the sun
Illumines that Highest.
17. Their consciousness and soul fixed on that (Highest),
With that as their final goal, supremely devoted to that,
They go to (the state whence there is) no more return,
Their sins destroyed by knowledge.

18. vidyāvinayasampanne
brāhmaṇe gavi hastini
śuni cai 'va śvapāke ca
paṇḍitāḥ samadarśinaḥ
19. ihai 'va tair jitaḥ sargo
yeṣāṃ sāmye sthitaṃ manaḥ
nirdoṣaṃ hi samaṃ brahma
tasmād brahmaṇi te sthitāḥ
20. na prahr̥ṣyet priyaṃ prāpya
no 'dvijet prāpya cā 'priyam
sthirabuddhir asaṃmūḍho
brahmavid brahmaṇi sthitaḥ
21. bāhyasparśeṣv asaktātmā
vindaty ātmani yat sukham
sa brahmayogayuktātmā
sukham akṣayam aśnute
22. ye hi saṃsparśajā bhogā
duḥkhayonaya eva te
ādyantavantāḥ kaunteya
na teṣu ramate budhaḥ
23. śaknotī 'hai 'va yaḥ soḍhum
prāk śarīravimokṣaṇāt
kāmakrodhodbhavaṃ vegaṃ
sa yuktaḥ sa sukhī naraḥ
24. yo 'ntaḥsukho 'ntarārāmas
tathā 'ntarjyotir eva yaḥ
sa yogī brahmanirvāṇaṃ
brahmabhūto 'dhigacchati
25. labhante brahmanirvāṇam
ṛṣayaḥ kṣīṇakalmaṣāḥ
chinnadvaidhā yatātmānaḥ
sarvabhūtahite ratāḥ
26. kāmakrodhaviyuktānāṃ
yatīnāṃ yatacetasāṃ
abhito brahmanirvāṇaṃ
vartate veditātmanāṃ

18. In a knowledge-and-cultivation-perfected
Brahman, a cow, an elephant,
And in a mere dog, and an outcaste,
The wise see the same thing.
19. Right in this world they have overcome birth,
Whose mind is fixed in indifference;
For Brahman is flawless and indifferent;
Therefore they are fixed in Brahman.
20. He will not rejoice on attaining the pleasant,
Nor repine on attaining the unpleasant;
With stabilized mentality, unbewildered,
Knowing Brahman, he is fixed in Brahman.
21. With self unattached to outside contacts,
When he finds happiness in the self,
He, his self disciplined in Brahman-discipline,
Attains imperishable bliss.
22. For the enjoyments that spring from (outside) contacts
Are nothing but sources of misery;
They have beginning and end, son of Kuntī;
The wise man takes no delight in them.
23. Who can control right in this life,
Before being freed from the body,
The excitement that springs from desire and wrath,
He is disciplined, he the happy man.
24. Who finds his happiness within, his joy within,
And likewise his light only within,
That disciplined man to Brahman-nirvāṇa
Goes, having become Brahman.
25. Brahman-nirvāṇa is won
By the seers whose sins are destroyed,
Whose doubts are cleft, whose souls are controlled,
Who delight in the welfare of all beings.
26. To those who have put off desire and wrath,
Religious men whose minds are controlled,
Close at hand Brahman-nirvāṇa
Comes, to knowers of the self.

27. sparśān kṛtvā bahir bāhyāṁś
 cakṣuś cai 'vā 'ntare bhruvoḥ
 prāṇāpānau samau kṛtvā
 nāsābhyantaracāriṇau

28. yatendriyamanobuddhir
 munir mokṣaparāyaṇaḥ
 vigatecchābhayakrodho
 yaḥ sadā mukta eva saḥ

29. bhoktāraṁ yajñatapasāṁ
 sarvalokamaheśvaram
 suhṛdaṁ sarvabhūtānāṁ
 jñātvā māṁ śāntim ṛcchati

iti karmasaṁnyāsayogo nāma pañcamo 'dhyāyaḥ

27. Putting out outside contacts,
And fixing the sight between the eye-brows,
Making even the upper and nether breaths,
As they pass ⁴ thru the nose;
28. Controlling the senses, thought-organ, and intelligence,
The sage bent on final release,
Whose desire, fear, and wrath are departed . . .
Who is ever thus, is already ⁵ released.
29. The Recipient of worship and austerities,
The Great Lord of the whole world,
The Friend of all beings —
Me knowing, he goes to peace.

Here ends the Fifth Chapter, called Discipline of Renunciation of Actions.

VI

śrībhagavān uvāca

1. anāśritaḥ karmaphalaṃ
kāryaṃ karma karoti yaḥ
sa saṃnyāsī ca yogī ca
na niragnir na cā 'kriyaḥ
2. yaṃ saṃnyāsam iti prāhur
yogaṃ taṃ viddhi pāṇḍava
na hy asaṃnyastasaṃkalpo
yogī bhavati kaścana
3. āruruḥsor muner yogaṃ
karma kāraṇam ucyate
yogārūḍhasya tasyai 'va
śamaḥ kāraṇam ucyate
4. yadā hi ne 'ndriyārtheṣu
na karmasv anuṣajjate
sarvasaṃkalpasamnyāsī
yogārūḍhas tado 'cyate
5. uddhared ātmanā 'tmānaṃ
nā 'tmānam avasādayet
ātmai 'va hy ātmano bandhur
ātmai 'va ripur ātmanaḥ
6. bandhur ātmā 'tmanas tasya
yenā 'tmai 'vā 'tmanā jitaḥ
anātmanas tu śatrutve
vartetā 'tmai 'va śatruvat
7. jītātmanaḥ praśāntasya
paramātmā samāhitaḥ
śītoṣṇasukhaduḥkheṣu
tathā mānāpamānayoḥ
8. jñānavijñānatṛptātmā
kūṭastho vijitendriyaḥ
yukta ity ucyate yogī
samaloṣṭāśmakāñcanaḥ

CHAPTER VI

The Blessed One said:

1. Not interested in the fruit of action,
Who does action that is required (by religion),
He is the possessor of both renunciation and discipline (of action);
Not he who builds no sacred fires and does no (ritual) acts.
2. What they call renunciation,
Know that that is discipline (of action), son of Paṇḍu.
For not without renouncing purpose
Does any one become possessed of discipline.
3. For the sage that desires to mount to discipline
Action is called the means;
For the same man when he has mounted to discipline
Quiescence is called the means.
4. For when not to the objects of sense
Nor to actions is he attached,
Renouncing all purpose,
Then he is said to have mounted to discipline.
5. One should lift up the self by the self,
And should not let the self down;
For the self is the self's only friend,
And the self is the self's only enemy.
6. The self is a friend to that self
By which self the very self is subdued;
But to him that does not possess the self, in enmity
Will abide his very self, like an enemy.
7. Of the self-subdued, pacified man,
The supreme self remains concentrated (in absorption),
In cold and heat, pleasure and pain,
Likewise in honor and disgrace.
8. His self satiated with theoretical and practical knowledge,¹
Immovable,² with subdued senses,
The possessor of discipline is called (truly) disciplined,
To whom clods, stones, and gold are all one.

9. *suhṛnmitrāryudāsīna-*
madhyasthadveṣyabandhuṣu
sādhuṣv api ca pāpeṣu
samabuddhir viśiṣyate
10. *yogī yuñjīta satatam*
ātmānaṃ rahasi sthitaḥ
ekākī yatacittātmā
nirāśir aparigrahaḥ
11. *śucau deśe pratiṣṭhāpya*
sthiram āsanam ātmanaḥ
nā 'tyucchritaṃ nā 'tinīcam
cailājinakuśottaram
12. *tatrai 'kāgraṃ manaḥ kṛtvā*
yatacittendriyakriyaḥ
upaviśyā 'sane yuñjyād
yogam ātmaviśuddhaye
13. *samaṃ kāyaśirogrīvaṃ*
dhārayann acalaṃ sthiraḥ
samprekṣya nāsikāgraṃ svaṃ
dīśaś cā 'navalokayan
14. *praśāntātmā vigatabhīr*
brahmacārivrate sthitaḥ
manaḥ samyamya maccitto
yukta āsīta matparaḥ
15. *yuñjann evaṃ sadā 'tmānaṃ*
yogī niyatamānasaḥ
śāntiṃ nīrvānaparamāṃ
matsamsthām adhigacchati
16. *nā 'tyaśnatas tu yogo 'sti*
na cai 'kāntam anaśnataḥ
na cā 'tisvapnaśīlasya
jāgrato nai 'va cā 'rjuna
17. *yuktāhāravihārasya*
yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya
yogo bhavati duḥkhahā

9. To friend, ally, foe, remote neutral,
Holder of middle ground, object of enmity, and kinsman,
To good and evil men alike,
Who has the same mental attitude, is superior.
10. Let the disciplined man ever discipline
Himself, abiding in a secret place,
Solitary, restraining his thoughts and soul,
Free from aspirations and without possessions.
11. In a clean place establishing
A steady seat for himself,
That is neither too high nor too low,
Covered with a cloth, a skin, and kuśa-grass,
12. There fixing the thought-organ on a single object,
Restraining the activity of his mind and senses,
Sitting on the seat, let him practise
Discipline unto self-purification.
13. Even³ body, head, and neck
Holding motionless, (keeping himself) steady,
Gazing at the tip of his own nose,
And not looking in any direction,
14. With tranquil soul, rid of fear,
Abiding in the vow of chastity,
Controlling the mind, his thoughts on Me,
Let him sit disciplined, absorbed in Me.
15. Thus ever disciplining himself,
The man of discipline, with controlled mind,
To peace that culminates in nirvāṇa,
And rests in Me, attains.
16. But he who eats too much has no discipline,
Nor he who eats not at all;
Neither he who is over-given to sleep,
Nor yet he who is (ever) wakeful, Arjuna.
17. Who is disciplined (moderate) in food and recreation,
And has disciplined activity in works,
And is disciplined in both sleep and wakefulness,
To him belongs discipline that bans misery.

18. yadā viniyataṃ cittam
 ātmany evā 'vatiṣṭhate
 niḥspṛhaḥ sarvakāmebhyo
 yukta ity ucyate tadā
19. yathā dīpo nivātaṣṭho
 ne 'ṅgate so 'pamā smṛtā
 yogino yatacittasya
 yuñjato yogam ātmanaḥ
20. yatro 'paramate cittam
 niruddhaṃ yogasevayā
 yatra cai 'vā 'tmanā 'tmānaṃ
 paśyann ātmani tuṣyati
21. sukham ātyantikam yat tad
 buddhigrāhyam atīndriyam
 vetti yatra na cai 'vā 'yam
 sthitaś calati tattvataḥ
22. yaṃ labdhvā cā 'param lābham
 manyate nā 'dhikam tataḥ
 yasmin sthito na duḥkhena
 guruṇā 'pi vicālyate
23. taṃ vidyād duḥkhasamyoga-
 viyogaṃ yogasaṃjñitam
 sa niścayena yuktavyo
 yogo 'nirviṇṇacetasā
24. saṃkalpaprabhavān kāmāṃs
 tyaktvā sarvān aśeṣataḥ
 manasai 've 'ndriyagrāmaṃ
 viniyamya samantataḥ
25. śanaiḥ-śanair uparamed
 buddhyā dhṛtigṛhītayā
 ātmasaṃsthaṃ manaḥ kṛtvā
 na kiṃcid api cintayet
26. yato-yato niścarati
 manaś cañcalam asthiram
 tatas-tato niyamyai 'tad
 ātmany eva vaśaṃ nayet

18. When the thought, controlled,
Settles on the self alone,
The man free from longing for all desires
Is then called disciplined.
19. As a lamp stationed in a windless place
Flickers not, this image is recorded
Of the disciplined man controlled in thought,
Practising discipline of the self.
20. When the thought comes to rest,
Checked by the practice of discipline,
And when, the self by the self
Contemplating, he finds satisfaction in the self;
21. That supernal bliss which
Is to be grasped by the consciousness and is beyond the senses,
When he knows this, and not in the least
Swerves from the truth, abiding fixed (in it);
22. And which having gained, other gain
He counts none higher than it;
In which established, by no misery,
However grievous, is he moved;
23. This (state), let him know, — from conjunction with misery
The disjunction, — is known as discipline;
With determination must be practised this
Discipline, with heart undismayed.
24. The desires that spring from purposes
Abandoning, all without remainder,
With the thought-organ alone the throng of senses
Restraining altogether,
25. Little by little let him come to rest
Thru the consciousness, held with firmness;
Keeping the thought-organ fixed in the self,
He should think on nothing at all.
26. Because of whatsoever thing ⁴ strays
The thought-organ, fickle and unstable,
From every such thing holding it back,
He shall bring it into control in the self alone.

27. praśāntamanasaṃ hy enaṃ
yoginaṃ sukhāṃ uttamam
upaiti śāntarajasam
brahmabhūtaṃ akalmaṣam
28. yuñjann evaṃ sadā 'tmānaṃ
yogī vigatakalmaṣaḥ
sukhena brahmasaṃsparśam
atyantaṃ sukhāṃ aśnute
29. sarvabhūtaṣṭham ātmānaṃ
sarvabhūtāni cā 'tmani
īkṣate yogayuktātmā
sarvatra samadarśanaḥ
30. yo mām paśyati sarvatra
sarvaṃ ca mayi paśyati
tasyā 'haṃ na praṇaśyāmi
sa ca me na praṇaśyati
31. sarvabhūtaṣṭhitam yo mām
bhajaty ekatvam āsthitaḥ
sarvathā vartamāno 'pi
sa yogī mayi vartate
32. ātmaupamyena sarvatra
samaṃ paśyati yo 'rjuna
sukhaṃ vā yadi vā duḥkhaṃ
sa yogī paramo mataḥ
arjuna uvāca
33. yo 'yaṃ yogas tvayā proktaḥ
sāmyena madhusūdana
etasyā 'haṃ na paśyāmi
cañcalatvāt sthitiṃ sthirām
34. cañcalaṃ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyā 'haṃ nigrahaṃ manye
vāyor iva suduṣkaram
śrībhagavān uvāca
35. asaṃśayaṃ mahābāho
mano durnigrahaṃ calam
abhyāseṇa tu kaunteya
vairāgyeṇa ca grhyate

27. For to him when his thought-organ is tranquil,
 To the disciplined one, supreme bliss
 Approaches, his passion stilled,
 Become (one with) Brahman, stainless.
28. Thus ever disciplining himself,
 The disciplined man, free from stain,
 Easily to contact with Brahman,⁵
 To endless bliss, attains.
29. Himself ⁶ as in all beings,
 And all beings in himself,
 Sees he whose self is disciplined in discipline,
 Who sees the same in all things.
30. Who sees Me in all,
 And sees all in Me,
 For him I am not lost,
 And he is not lost for Me.
31. Me as abiding in all beings whoso
 Reveres, adopting (the belief in) one-ness,
 Tho abiding in any possible condition,
 That disciplined man abides in Me.
32. By comparison with himself, in all (beings)
 Whoso sees the same, Arjuna,
 Whether it be pleasure or pain,⁷
 He is deemed the supreme disciplined man.
- Arjuna said:
33. This discipline which by Thee has been explained
 As indifference,⁸ Slayer of Madhu,
 Thereof I do not see
 Any permanent establishment, because of (man's) fickleness.
34. For fickle is the thought-organ, Kṛṣṇa,
 Impetuous, mighty, and hard;
 The restraining of it, I conceive,
 Is very difficult, as of the wind.
- The Blessed One said:
35. Without doubt, great-armed one,
 The thought-organ is hard to control, and fickle;
 But by practice, son of Kuntī,
 And by ascetic aversion, it may be controlled.

36. asaṃyatātmanā yogo
 duṣprāpa iti me matiḥ
 vaśyātmanā tu yatatā
 śakyo 'vāptum upāyataḥ
 arjuna uvāca
37. ayatiḥ śraddhayo 'peto
 yogāc calitamānasaḥ
 aprāpya yogasaṃsiddhiṃ
 kām gatiṃ kṛṣṇa gacchati
38. kaccin no 'bhaya vibhraṣṭaś
 chinnābhram iva naśyati
 apratiṣṭho mahābāho
 vimūḍho brahmaṇaḥ pathi
39. etan me saṃśayaṃ kṛṣṇa
 chettum arhasy aśeṣataḥ
 tvadanyaḥ saṃśayasyā 'sya
 chettā na hy upapadyate
 śrībhagavān uvāca
40. pārtha nai 've 'ha nā 'mutra
 vināśas tasya vidyate
 na hi kalyāṇakṛt kaścid
 durgatiṃ tāta gacchati
41. prāpya puṇyakṛtām lokān
 uṣṭvā śāśvatīḥ samāḥ
 śucinām śrīmatām gehe
 yogabhraṣṭo 'bhijāyate
42. athavā yoginām eva
 kule bhavati dhīmatām
 ctad dhi durlabhataraṃ
 loke janma yad īdṛśam
43. tatra taṃ buddhisamयोगam
 labhate paurvadehikam
 yatate ca tato bhūyaḥ
 saṃsiddhau kurunandana
44. pūrvābhyāsenā tenai 'va
 hriyate hy avaśo 'pi saḥ
 jījñāsur api yogasya
 śabdabrahmā 'tīvartate

36. For one not self-controlled, discipline
Is hard to reach, I believe;
But by the self-controlled man who strives
It may be attained thru the proper method.

Arjuna said:

37. An unsuccessful striver who is endowed with faith,
Whose mind falls away from discipline
Without attaining perfection of discipline,
To what goal does he go, Kṛṣṇa?
38. Fallen from both, does he not
Perish like a cloven cloud,
Having no (religious) foundation, great-armed one,
Gone astray on Brahman's path?
39. This matter,⁹ my doubt, O Kṛṣṇa,
Be pleased to cleave without remainder;
Other than Thee, of this doubt
No cleaver, surely, can be found.

The Blessed One said:

40. Son of Pṛthā, neither in this world nor in the next
Does any destruction of him occur.
For no doer of the right
Comes to a bad end, my friend.
41. Attaining the heavenly worlds of the doers of right,
Dwelling there for endless years,
In the house of pure and illustrious folk
One that has fallen from discipline is born.
42. Or else of possessors of discipline, rather,
Enlightened folk, in their family he comes into existence;
For this is yet harder to attain,
Such a birth as that in the world.
43. There that association of mentality
He obtains, which was his in his former body;
And he strives from that point onward
Unto perfection, son of Kuru.
44. For by that same former practice
He is carried on even without his wish.
Even one who (merely) wishes to know discipline
Transcends the word-Brahman (the Vedic religion).

45. prayatnād yatamānas tu
 yogī saṁśuddhakilbiṣaḥ
 anakajanmasaṁsiddhas
 tato yāti parāṁ gatim
46. tapasvibhyo 'dhiko yogī
 jñānibhyo 'pi mato 'dhikaḥ
 karmibhyaś cā 'dhiko yogī
 tasmād yogī bhavā 'rjuna
47. yoginām api sarveṣāṁ
 madgatenā 'ntarātmanā
 śraddhāvān bhajate yo mām
 sa me yuktatamo mataḥ
- iti dhyānayogo nāma ṣaṣṭho 'dhyāyāḥ

45. But striving zealously,
 With sins cleansed, the disciplined man,
 Perfected thru many rebirths,
 Then (finally) goes to the highest goal.
46. The man of discipline is higher than men of austerities,
 Also than men of knowledge he is held to be higher;
 And the man of discipline is higher than men of ritual action;
 Therefore be a man of discipline, Arjuna.
47. Of all men of discipline, moreover,
 With inner soul gone to Me
 Whoso reveres Me with faith,
 Him I hold the most disciplined.

Here ends the Sixth Chapter, called Discipline of Meditation.

VII

śrībhagavān uvāca

1. mayy āsaktamanāḥ pārtha
yogaṃ yuñjan madāśrayaḥ
asaṃśayaṃ samagraṃ māṃ
yathā jñāsyasi tac chṛṇu
2. jñānaṃ te 'haṃ savijñānam
idaṃ vakṣyāmy aśeṣataḥ
yaj jñātvā ne 'ha bhūyo 'nyaj
jñātavyam avaśiṣyate
3. manuṣyāṇāṃ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṃ
kaścin māṃ vetti tattvataḥ
4. bhūmir āpo 'nalo vāyuh
khaṃ mano buddhir eva ca
ahaṃkāra iti 'yaṃ me
bhinnā prakṛtir aṣṭadhā
5. apare 'yam itas tv anyāṃ
prakṛtiṃ viddhi me parām
jīva bhūtāṃ mahābāho
yaye 'daṃ dhāryate jagat
6. etadyonīni bhūtāni
sarvāṇi 'ty upadhāraya
ahaṃ kṛtsnasya jagataḥ
prabhavaḥ pralayas tathā
7. mattaḥ parataraṃ nā 'nyat
kiṃcid asti dhanamjaya
mayi sarvaṃ idaṃ protaṃ
sūtre maṇigaṇā iva
8. raso 'ham apsu kaunteya
prabhā 'smi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu
śabdaḥ khe pauruṣaṃ nṛṣu

CHAPTER VII

The Blessed One said:

1. With mind attached to Me, son of Pṛthā,
Practising discipline with reliance on Me,
Without doubt Me entirely
How thou shalt know, that hear!
2. Theoretical knowledge to thee along with practical¹
I shall now expound completely;
Having known which, in this world no other further
Thing to be known is left.
3. Among thousands of men
Perchance one strives for perfection;
Even of those that strive and are perfected,
Perchance one knows Me in very truth.
4. Earth, water, fire, wind,
Ether, thought-organ, and consciousness,
And I-faculty: thus My
Nature is divided eight-fold.
5. This is My lower (nature). But other than this,
My higher nature know:
It is the Life (soul), great-armed one,
By which this world is maintained.
6. Beings spring from it,²
All of them, be assured.
Of the whole world I am
The origin and the dissolution too.
7. Than Me no other higher thing
Whatsoever exists, Dhanamjaya;
On Me all this (universe) is strung,
Like heaps of pearls on a string.
8. I am taste in water, son of Kuntī,
I am light in the moon and sun,
The sacred syllable (*om*) in all the Vedas,
Sound in ether, manliness in men.

9. puṇyo gandhaḥ pṛthivyām ca
tejaś cā 'smi vibhāvasau
jīvanam sarvabhūteṣu
tapaś cā 'smi tapasviṣu
10. bījaṁ mām sarvabhūtānām
viddhi pārtha sanātanam
buddhir buddhimatām asmi
tejas tejasvinām aham
11. balaṁ balavatām cā 'ham
kāmarāgavivarjitaṁ
dharmāviruddho bhūteṣu
kāmo 'smi bharatarṣabha
12. ye cai 'va sātṭvikā bhāvā
rājasās tāmasās ca ye
matta eve 'ti tām viddhi
na tv aham teṣu te mayi
13. tribhir guṇamayair bhāvair
ebhiḥ sarvam idaṁ jagat
mohitaṁ nā 'bhijānāti
mām ebhyaḥ param avyayam
14. daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etām taranti te
15. na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayā 'pahṛtajñānā
āsuram bhāvam āśritāḥ
16. caturvidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha
17. teṣāṁ jñānī nityayukta
ekabhaktir viśiṣyate
priyo hi jñānino 'tyartham
aham sa ca mama priyaḥ

9. Both the goodly odor in earth,
And brilliance in fire am I,
Life in all beings,
And austerity in ascetics am I.
10. The seed of all beings am I,
The eternal, be assured, son of Pṛthā;
I am intelligence of the intelligent,
Majesty of the majestic am I.
11. Might of the mighty am I, too,
(Such as is) free from desire and passion;
(So far as it is) not inconsistent with right, in creatures
I am desire, O best of Bharatas.
12. Both whatsoever states are of (the Strand) goodness,
And those of (the Strands) passion and darkness too,
Know that they are from Me alone;
But I am not in them; they are in Me.
13. By the three states (of being), composed of the Strands,
These (just named), all this world,
Deluded, does not recognize
Me that am higher than they and eternal.
14. For this is My divine strand-composed
Trick-of-illusion, hard to get past;
Those who resort to Me alone
Penetrate beyond this trick-of-illusion.
15. Not to Me do deluded evil-doers
Resort, base men,
Whom this illusion robs of knowledge,
Who cleave to demoniac estate.
16. Fourfold are those that worship Me,
(All) virtuous folk, Arjuna:
The afflicted, the knowledge-seeker, he who seeks personal ends,*
And the possessor of knowledge, bull of Bharatas.
17. Of these the possessor of knowledge, constantly disciplined,
Of single devotion, is the best;
For extremely dear to the possessor of knowledge
Am I, and he is dear to Me.

18. udārāḥ sarva evai 'te
jñānī tv ātmai 'va me matam
āsthitaḥ sa hi yuktātmā
mām evā 'nuttamāṃ gatim
19. bahūnāṃ janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
20. kāmāis tais-tair hr̥tajñānāḥ
prapadyante 'nyadevatāḥ
taṃ-taṃ niyamam āsthāya
prakṛtyā niyatāḥ svayā
21. yo-yo yām-yām tanuṃ bhaktaḥ
śraddhayā 'rcitum icchati
tasya-tasyā 'calām śraddhām
tām eva vidadhāmy aham
22. sa tayā śraddhayā yuktas
tasyā 'rāadhanam ihate
labhate ca tataḥ kāmān
mayai 'va vihitān hi tām
23. antavat tu phalaṃ teṣāṃ
tad bhavaty alpamedhasām
devān devayajo yānti
madbhaktā yānti mām api
24. avyaktaṃ vyaktim āpannam
manyante mām abuddhayaḥ
paraṃ bhāvam ajānanto
mamā 'vyayam anuttamam
25. nā 'haṃ prakāśaḥ sarvasya
yogamāyāsamāvṛtaḥ
mūḍho 'yaṃ nā 'bhijānāti
loko mām ajam avyayam
26. vedā 'haṃ samatītāni
vartamānāni cā 'rjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana

18. All these are noble;
But the man of knowledge is My very self, so I hold.
For he with disciplined soul has resorted
To Me alone as the highest goal.
19. At the end of many births
The man of knowledge resorts to Me;
Who thinks 'Vāsudeva (Kṛṣṇa) is all,'
That noble soul is hard to find.
20. Deprived of knowledge by this or that desire,
Men resort to other deities,
Taking to this or that (religious) rule,
Constrained by their own nature.
21. Whatsoever (divine) form any devotee
With faith seeks to worship,
For every such (devotee), faith unswerving
I ordain that same to be.
22. He, disciplined with that faith,
Seeks to propitiate that (divine being),⁴
And obtains therefrom his desires,
Because I myself ordain them.
23. But finite fruition for them
That becomes, (since) they are of scant intelligence;
The worshipers of the gods go to the gods,
My devotees go to Me also.
24. Unmanifest, as having come into manifestation
Fools conceive Me,
Not knowing the higher essence
Of Me, which is imperishable, supreme.⁵
25. I am not revealed to every one,
Being veiled by My magic trick-of-illusion;
'Tis deluded and does not recognize
Me the unborn, imperishable, --- this world.
26. I know those that are past,
And that are present, Arjuna,
And beings that are yet to be,
But no one knows Me.

27. icchādveṣasamutthena
 dvandvamohena bhārata
 sarvabhūtāni saṁmohaṁ
 sarge yānti paramtapa
28. yeṣāṁ tv antagataṁ pāpaṁ
 janānāṁ puṇyakarmaṇām
 te dvandvamohanirmuktā
 bhajante mām dṛḍhavrataḥ
29. jarāmaraṇamokṣāya
 mām āśritya yatanti ye
 te brahma tad viduḥ kṛtsnam
 adhyātmaṁ karma cā 'khilam
30. sādhibhūtādhidaivaṁ mām
 sādhiyajñaṁ ca ye viduḥ
 prayāṇakāle 'pi ca mām
 te vidur yuktacetasaḥ
- iti jñānavijñānayogo nāma saptamo 'dhyāyaḥ

27. It arises from desire and loathing,
 The delusion of the pairs (of opposites), son of Bha.ata;
 Because of it all beings to confusion
 Are subject at their birth, scorcher of the foe.
28. But those whose sin is ended,
 Men of virtuous deeds,
 Freed from the delusion of the pairs,
 Revere Me with firm resolve.
29. Unto freedom from old age and death
 Those who strive, relying on Me,
 They know that Brahman entire,
 And the over-soul, and action altogether.⁶
30. Me together with the over-being and the over-divinity,
 And with the over-worship, whoso know,
 And (who know) Me even at the hour of death,
 They (truly) know (Me), with disciplined hearts.

Here ends the Seventh Chapter, called Discipline of Theoretical and Practical Knowledge.

VIII

arjuna uvāca

1 kim tad brahma kim adhyātmaṃ
kim karma puruṣottama
adhibhūtaṃ ca kim proktaṃ
adhidaivaṃ kim ucyate

2. adhiyajñaḥ kathaṃ ko 'tra
dehe 'smin madhusūdana
prayānakāle ca kathaṃ
jñeyo 'si niyatātmabhīḥ

śrībhagavān uvāca

3. akṣaraṃ brahma paramaṃ
svabhāvo 'dhyātmaṃ ucyate
bhūtabhāvodbhavaakaro
visargaḥ karmasaṃjñitaḥ

4. adhibhūtaṃ kṣaro bhāvaḥ
puruṣaś cā 'dhidaivatam
adhiyajño 'ham evā 'tra
dehe dehabhṛtāṃ vara

5. antakāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa madbhāvaṃ
yāti nā 'sty atra saṃśayaḥ

6. yaṃ-yaṃ vā 'pi smaran bhāvaṃ
tyajaty ante kalevaram
taṃ-tam evai 'ti kaunteya
sadā tadbhāvabhāvataḥ

7. tasmāt sarveṣu kāleṣu
mām anusmara yudhya ca
mayy arpitamanobuddhir
mām evai 'śyasy asaṃśayaḥ

8. abhyāsayogayuktena
cetasā nā 'nyagāminā
paramaṃ puruṣaṃ divyaṃ
yāti pārthā 'nucintavan

CHAPTER VIII

Arjuna said:

1. What is that Brahman, what the over-soul,
What is action, O best of men,
And what is called the over-being,
What is said to be the over-divinity?
2. How and what is the over-worship here
In this body, Slayer of Madhu?
And how at the hour of death
Art Thou to be known by men of self-control?

The Blessed One said:

3. Brahman is the supreme imperishable;
The over-soul is called innate nature;¹
That which causes the origin of states of beings,
The creative force, is known as action.²
4. The over-being is the perishable condition (of being),³
And the spirit ⁴ is the over-divinity;
The over-worship am I myself,⁵ here
In the body, O best of embodied ones.
5. And at the hour of death, on Me alone
Meditating, leaving the body
Whoso dies, to My estate he
Goes; there is no doubt of that.
6. Whatsoever state (of being) meditating upon
He leaves the body at death,
To just that he goes, son of Kuntī,
Always, being made to be in the condition of that.
7. Therefore at all times
Think on Me, and fight;
With thought-organ and consciousness fixed on Me
Thou shalt go just to Me without a doubt.
8. If disciplined in the discipline of practice
Be one's mind, straying to no other object,
To the supreme divine Spirit
He goes, son of Pṛthā, meditating thereon.

9. kavim purāṇam anuśāsītāram
 aṇor aṇiyāmsam anusmared yaḥ
 sarvasya dhātāram acintyarūpam
 ādityavarṇam tamasaḥ parastāt
10. prayāṇakāle manasā 'calena
 bhaktyā yukto yogabalena cai 'va
 bhruvor madhye prāṇam āveśya samyak
 sa taṁ paraṁ puruṣam upaiti divyam
11. yad akṣaram vedavido vadanti
 viśanti yad yatayo vitarāgāḥ
 yad icchanto brahmacaryam caranti
 tat te padaṁ saṁgrahaṇa pravakṣye
12. sarvadvārāṇi saṁyamya
 mano hṛdi nirudhya ca
 mūrdhny ādhāyā 'tmanaḥ prāṇam
 āsthito yogadhāraṇām
13. om ity ekākṣaram brahma
 vyāharan mām anusmaran
 yaḥ prayāti tyajan dehaṁ
 sa yāti paramām gatim
14. ananyacetāḥ satataṁ
 yo mām smarati nityaśaḥ
 tasyā 'haṁ sulabhaḥ pārtha
 nityayuktasya yoginaḥ
15. mām upetya punarjanma
 duḥkhālayam aśāśvatam
 nā 'pnuvanti mahātmānaḥ
 saṁsiddhiṁ paramām gatāḥ
16. ā brahmabhuvanāl lokāḥ
 punarāvartino 'rjuna
 mām upetya tu kaunteya
 punarjanma na vidyate
17. sahasrayugaparyantam
 ahar yad brahmaṇo viduḥ
 rātriṁ yugasahasrāntām
 te 'horātravido janāḥ

9. The ancient seer, the governor,
Finer than an atom — who meditates on **Him**,
The establisher of all, of unthinkable form,
Sun-colored, beyond darkness,
10. At the time of death with unswerving thought,
Disciplined with devotion and the power of discipline,
Making the breath to enter altogether between the **eye-brows**,
He goes to that supreme divine Spirit.
11. Which Veda-knowers call the imperishable,
Which ascetics free from passion enter,
Seeking which men live the life of chastity,
That place I shall declare to thee in brief.
12. Restraining all the gates (of the body),
And confining the thought-organ in the heart,
Fixing his own breath in his head,
Resorting to fixation of discipline,
13. The single-syllable Brahman (which is) *om*
Pronouncing, and meditating on Me,
Who departs, leaving the body,
He goes to the highest goal.
14. With thoughts ever straying to no other object,
Who thinks on Me constantly,
For him I am easy to gain, son of Prthā,
For the ever-disciplined possessor of discipline.
15. Having come to Me, rebirth,
Which is the home of misery and impermanent,
Do not attain the great-souled men
That have gone to supreme perfection.
16. As far as the world of (the personal god) Brahman, the worlds
Are subject to recurring existences, Arjuna;
But having come to Me, son of Kuntī,
No rebirth is found.
17. As compassing a thousand world-ages
When they know the day of Brahman,
And the night (of Brahman) as compassing a thousand ages,
Those folk know what day and night are.

18. avyaktād vyaktayaḥ sarvāḥ
prabhavanty aharāgame
rātryāgame praliyante
tatrai 'vā 'vyaktasaṃjñake
19. bhūtagrāmaḥ sa evā 'yaṃ
bhūtvā-bhūtvā praliyate
rātryāgame 'vaśaḥ pārtha
prabhavaty aharāgame
20. paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati
21. avyakto 'kṣara ity uktas
tam āhuḥ paramām gatim
yaṃ prāpya na nivartante
tad dhāma paramaṃ mama
22. puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyā 'ntaḥsthāni bhūtāni
yena sarvam idaṃ tatam
23. yatra kāle tv anāvṛttim
āvṛttim cai 'va yoginaḥ
prayātā yānti taṃ kālāṃ
vakṣyāmi bharatarṣabha
24. agnir jyotir ahaḥ śuklaḥ
ṣaṇmāsā uttarāyaṇam
tatra prayātā gacchanti
brahma brahmavido janāḥ
25. dhūmo rātris tathā kṛṣṇaḥ
ṣaṇmāsā dakṣiṇāyanam
tatra cāndramasaṃ jyotir
yogī prāpya nivartate
26. śuklakṛṣṇe gatī hy ete
jagataḥ śāśvate mate
ekayā yāty anāvṛttim
anyayā 'vartate punaḥ

18. From the unmanifest all manifestations
Come forth at the coming of (Brahman's) day,
And dissolve at the coming of night,
In that same one, known as the unmanifest.
19. This very same host of beings,
Coming into existence over and over, is dissolved
At the approach of night, willy-nilly, son of Prthā,
And comes forth at the approach of day.
20. But higher than that is another state of being.
Unmanifest, (higher) than (that) unmanifest, eternal,
Which when all beings
Perish, perishes not.
21. (This) unmanifest is called the indestructible;
It they call the highest goal,
Attaining which they return not;
That is My highest station.⁶
22. This is the supreme Spirit, son of Prthā,
To be won, however, by unswerving devotion;
Within which (all) beings are fixed,
By which this universe is pervaded.
23. But at what times to non-return,
And (when) to return, disciplined men
Dying depart, those times
I shall declare, bull of Bharatas.⁷
24. Fire, light, day, the bright (lunar fortnight),
The six months that are the northward course of the sun,
Dying in these, go
To Brahman Brahman-knowing folk.
25. Smoke, night, also the dark (lunar fortnight),
The six months that are the southward course of the sun,
In these (when he dies) to the moon's light
Attaining, the disciplined man returns.
26. For these two paths, light and dark,
Are held to be eternal for the world;
By one, man goes to non-return,
By the other he returns again.

27. nai 'te sṛtī pārtha jānan
yogī muhyati kaścana
tasmāt sarveṣu kālēṣu
yogayukto bhavā 'rjuna
28. vedeṣu yajñeṣu tapaḥsu cai 'va
dāneṣu yat puṇyaphalaṃ pradiṣṭam
atyeti tat sarvam idaṃ viditvā
yogī paraṃ sthānam upaiti cā 'dyam
ity akṣarabrahmayogo nāmā 'ṣṭamo 'dhyāyaḥ

27. Knowing these two paths, son of Pṛthā, not
Is any disciplined man confused.
Therefore at all times
Be disciplined in discipline, Arjuna.

28. In the Vedas, in acts of worship, and in austerities,
In alms-gifts, what fruit of merit is ordained,
All that surpasses he who knows this,
The man of discipline, and goes to the highest primal place.

Here ends the Eighth Chapter, called Discipline of the Imperishable
Brahman.

IX

śrībhagavān uvāca

1. idaṃ tu te guhyatamaṃ
pravakṣyāmy anasūyave
jñānaṃ vijñānasahitaṃ
yaj jñātvā mokṣyase 'śubhāt
2. rājavidyā rājaguhyam
pavitraṃ idaṃ uttamaṃ
pratyakṣāvagamaṃ dharmyaṃ
susukhaṃ kartum avyayam
3. aśraddadhānāḥ puruṣā
dharmasyā 'sya paramtapa
aprāpya māṃ nivartante
mṛtyusaṃsāravartmani
4. mayā tatam idaṃ sarvaṃ
jagad avyaktamūrtinā
matsthāni sarvabhūtāni
na cā 'haṃ teṣv avasthitaḥ
5. na ca matsthāni bhūtāni
paśya me yogam aiśvaram
bhūtabhṛṇ na ca bhūtaśtho
mamā 'tmā bhūtabhāvanaḥ
6. yathā 'kāśasthito nityaṃ
vāyuḥ sarvatrago mahān
tathā sarvāṇi bhūtāni
matsthāni 'ty upadhāraya
7. sarvabhūtāni kaunteya
prakṛtiṃ yānti māmikām
kalpakṣaye punas tāni
kalpādau viśrjāmy aham
8. prakṛtiṃ svām avaṣṭabhya
viśrjāmi punaḥ-punaḥ
bhūtagrāmam imaṃ kṛtsnam
avaśaṃ prakṛter vaśāt

CHAPTER IX

The Blessed One said:

1. But this most secret thing to thee
I shall declare, since thou cavillest not,
This theoretical knowledge joined with practical,¹
Knowing which thou shalt be freed from evil.
2. A royal science, a royal mystery,
A supreme purifier is this,
Immediately comprehensible, righteous,
Easy to carry out, imperishable.
3. Men who put no faith
In this religious truth, scorcher of the foe,
Do not attain Me, and return
On the path of the endless round of deaths.
4. By Me is pervaded all this
Universe, by Me in the form of the unmanifest.
All beings rest in Me,
And I do not rest in them.
5. And (yet) beings do not rest in Me:
Behold My divine mystery (or magic)!
Supporter of beings, and not resting in beings,
Is My Self, that causes beings to be.
6. As constantly abides in the ether
The great wind, that penetrates everywhere,
So all beings
Abide in Me; make sure of that.
7. All beings, son of Kuntī,
Pass into My material nature
At the end of a world-eon; them again
I send forth at the beginning of a (new) world-eon.
8. Taking as base My own material-nature
I send forth again and again
This whole host of beings,
Which is powerless, by the power of (My) material nature.

9. na ca mām tāni karmāṇi
nibadhnanti dhanamjaya
udāsīnavad āsīnam
asaktam teṣu karmasu
10. mayā 'dhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunā 'nena kaunteya
jagad viparivartate
11. avajānanti mām mūdhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūtaheśvaram
12. moghāśā moghakarmāṇo
moghajñānā vicetasah
rākṣasīm āsurīm cai 'va
prakṛtiṃ mohiniṃ śritāḥ
13. mahātmānas tu mām pārtha
daivīm prakṛtim āśritāḥ
bhajanty ananyamanaso
jñātvā bhūtādīm avyayam
14. satatam kīrtayanto mām
yatantaś ca dṛḍhavrataḥ
namasyantaś ca mām bhaktyā
nityayuktā upāsate
15. jñānayaज्ञेना cā 'py anye
yajanto mām upāsate
ekatvena prthaktvena
bahudhā viśvatomukham
16. aham kratur aham yajñah
svadhā 'ham aham auśadham
mantro 'ham aham evā 'jyam
aham agnir aham hutam
17. pitā 'ham asya jagato
mātā dhātā pitāmahaḥ
vedyam pavitram omkāra
ṛk sāma yajur eva ca

9. And Me these actions do not
Bind, Dhananjaya, —
Sitting in as one sitting out (participating as one indifferent),
Unattached to these actions.
10. With Me as overseer, material nature
Brings forth (the world of) moving and unmoving (beings);
By this motive-force, son of Kuntī,
The world goes around.
11. Fools despise Me
That have assumed human form,
Not knowing the higher state
Of Me, which is the great lord of beings.
12. They are of vain aspirations, of vain actions,
Of vain knowledge, bereft of insight;
In ogrish and demoniac
Nature, which is delusive, they abide.
13. But 'tis Me, son of Pṛthā, that great-souled men,
Abiding in god-like nature,
Revere with unswerving thoughts,
Knowing (Me as) the beginning of beings, the imperishable.
14. Ever glorifying Me,
And striving with firm resolve,
And paying homage to Me with devotion,
Constantly disciplined, they wait upon Me.
15. With knowledge-worship also others
Worshipping wait upon Me,
In My unique and manifold forms,
(Me as) variously (manifested), facing in all directions.
16. I am the ritual act, I am the act of worship,
I am the offering to the dead, I am the medicinal herb,
I am the sacred formula, I alone am the sacrificial butter,
I am the fire of offering, I am the poured oblation.
17. I am the father of this world,
The mother, the establisher, the grandsire,
The object of knowledge, the purifier, the sacred syllable *om*,
The verse of praise, the chant, and the sacrificial formula;

18. gatiṁ bhartā prabhuḥ sākṣī
nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ
nidhānaṁ bijam avyayam
19. tapāmy aham ahaṁ varṣaṁ
nigṛhṇāmy utsṛjāmi ca
amṛtaṁ ca 'va mṛtyuś ca
sad asac cā 'ham arjuna
20. traividyaṁ mām somapāḥ pūtapāpā
yajñair iṣṭvā svargatim prārthayante
te puṇyam āsādyā surendralokam
aśnanti divyān divi devabhogān
21. te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti
evaṁ trayidharmam anuprapannā
gatāgataṁ kāmakāmā labhante
22. ananyāś cintayanto mām
ye jñāṇaḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ
yogakṣemaṁ vahāmy aham
23. ye 'py anyadevatābhaktā
yajante śraddhayā 'nvitāḥ
te 'pi mām eva kaunteya
yajanty avidhipūrvakam
24. ahaṁ hi sarvayajñānāṁ
bhoktā ca prabhuḥ eva ca
na tu mām abhijānanti
tattvenā 'taś cyavanti te
25. yānti devavratā devān
pitṛn yānti pitṛvratāḥ
bhūtāni yānti bhūtejyā
yānti madyājino 'pi mām
26. pattraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhaktyupahṛtam
aśnāmi prayatātmanaḥ

18. The goal, supporter, lord, witness,
The dwelling-place, refuge, friend,
The origin, dissolution, and maintenance,
The treasure-house, the imperishable seed.
19. I give heat; the rain I
Hold back and send forth;
Both immortality and death,
Both the existent and the non-existent am I, Arjuna.
20. The three-Veda-men, soma-drinkers, purified of sin, Me
With ritual worship worshipping, seek to go to heaven;
They, attaining the meritorious world of the lord of the gods (Indra),
Taste in the sky the divine enjoyments of the gods.
21. They, after enjoying the expansive world of heaven,
When their merit is exhausted, enter the world of mortals;
Thus conforming to the religion of the three (Vedas),
Men who lust after desires get that which comes and goes.
22. Thinking on Me, with no other thought,
What folk wait upon Me,
To them, when they are constant in perseverance,
I bring acquisition and peaceful possession (of their aim).
23. Even those who are devotees of other gods,
And worship them permeated with faith,
It is only Me, son of Kuntī, that even they
Worship, (tho) not in the enjoined fashion.
24. For I of all acts of worship
Am both the recipient and the lord;
But they do not recognize Me
In the true way; therefore they fall (from the 'heaven' they win).
25. Votaries of the gods go to the gods,
Votaries of the (departed) fathers go to the fathers,
Worshippers of goblins go to the goblins,
Worshippers of Me also go to Me.
26. A leaf, a flower, a fruit, or water,
Who presents to Me with devotion,
That offering of devotion I
Accept from the devout-souled (giver).²

27. yat karoṣi yad aśnāsi
 yaj juhoṣi dadāsi yat
 yat tapasyasi kaunteya
 tat kuruṣva madarpaṇam
28. śubhāśubhaphalair evaṃ
 mokṣyase karmabandhanaiḥ
 saṃnyāsayogayuktātmā
 vimukto mām upaiśyasi
29. samo 'haṃ sarvabhūteṣu
 na me dveṣyo 'sti na priyaḥ
 ye bhajanti tu mām bhaktyā
 mayi te teṣu cā 'py aham
30. apī cet sudurācāro
 bhajate mām ananyabhāk
 sādhuḥ eva sa mantavyaḥ
 samyag vyavasito hi saḥ
31. kṣipraṃ bhavati dharmātmā
 śāśvacchāntiṃ nigacchati
 kaunteya pratijānīhi
 na me bhaktaḥ praṇaśyati
32. mām hi pārtha vyapāśritya
 ye 'pi syuḥ pāpayonayaḥ
 striyo vaiśyās tathā śūdrās
 te 'pi yānti parām gatim
33. kiṃ punar brāhmaṇāḥ puṇyā
 bhaktā rājarṣayas tathā
 anityam asukhaṃ lokam
 imaṃ prāpya bhajasva mām
34. manmanā bhava madbhakto
 madyājī mām namaskuru
 mām evai 'śyasi yuktvai 'vam
 ātmānaṃ matparāyaṇaḥ
- iti rājavidyārājaguhyaयोगो नāma navamo 'dhyāyaḥ

27. Whatever thou doest, whatever thou eatest,
 Whatever thou offerest in oblation or givest,
 Whatever austerity thou performest, son of Kuntī,
 That do as an offering to Me.
28. Thus from what have good and evil fruits
 Thou shalt be freed, (namely) from the bonds of **action**;
 Thy soul disciplined in the discipline of renunciation,³
 Freed, thou shalt go to Me.
29. I am the same to all beings,
 No one is hateful or dear to Me;
 But those who revere Me with devotion,
 They are in Me and I too am in them.
30. Even if a very evil doer
 Reveres Me with single devotion,
 He must be regarded as righteous in spite of all;
 For he has the right resolution.
31. Quickly his soul becomes righteous,
 And he goes to eternal peace.
 Son of Kuntī, make sure of this:
 No devotee of Mine is lost.
32. For if they take refuge in Me, son of Pṛthā,
 Even those who may be of base origin,
 Women, men of the artisan caste, and serfs too,
 Even they go to the highest goal.
33. How much more virtuous brahmans,
 And devout royal seers, too!
 A fleeting and joyless world
 This; having attained it, devote thyself to Me.
34. Be Me-minded, devoted to Me;
 Worshiping Me, pay homage to Me;
 Just to Me shalt thou go, having thus disciplined
 Thyself, fully intent on Me.

Here ends the Ninth Chapter, called Discipline of Royal Knowledge and Royal Mystery.

X

śrībhagavān uvāca

1. bhūya eva mahābāho
śṛṇu me paramaṃ vacaḥ
yat te 'haṃ priyamāṇāya
vakṣyāmi hitakāmyayā
2. na me viduḥ suragaṇāḥ
prabhavaṃ na maharṣayaḥ
aham ādir hi devānāṃ
maharṣiṇāṃ ca sarvaśaḥ
3. yo mām ajam anādim ca
vetti lokamaheśvaram
asaṃmūḍhaḥ sa martyeṣu
sarvapāpaiḥ pramucyate
4. buddhir jñānam asaṃmohaḥ
kṣamā satyaṃ damaḥ śamaḥ
sukhaṃ duḥkhaṃ bhavo 'bhāvo
bhayaṃ cā 'bhayaṃ eva ca
5. ahiṃsā samatā tuṣṭis
tapo dānaṃ yaśo 'yaśaḥ
bhavanti bhāvā bhūtānāṃ
matta eva pṛthagvidhāḥ
6. maharṣayaḥ sapta pūrve
catvāro manavas tathā
madbhāvā mānasā jātā
yeṣāṃ loka imāḥ prajāḥ
7. etāṃ vibhūtiṃ yogaṃ ca
mama yo vetti tattvataḥ
so 'vikampena yogena
yujyate nā 'tra saṃśayaḥ
8. ahaṃ sarvasya prabhavo
mattaḥ sarvaṃ pravartate
iti matvā bhajante mām
budhā bhāvasamanvitāḥ

CHAPTER X

The Blessed One said:

1. Yet further, great-armed one,
Hear My highest message,
Which to thee, that delightest in it, I
Shall declare, in that I wish thee well.
2. The throngs of gods know not My
Origin, nor yet the great seers.
For I am the starting-point of the gods,
And of the great seers, altogether.
3. Whoso Me the unborn and beginningless
Knows, the great lord of the world,
Undeluded, he among mortals
Is freed from all evils.
4. Enlightenment, knowledge, non-delusion,
Patience, truth, control, peace,
Pleasure, pain, arising, passing away,
Fear, and fearlessness too,
5. Harmlessness, indifference, content,
Austerity, generosity, fame and ill repute - -
(All) conditions of beings arise
From Me alone, however various their nature.
6. The seven great seers of old,
The four Manus ¹ likewise,
Originate from Me,² as My mental offspring,
From whom spring these creatures in the world.
7. This supernal-manifestation ³ and mystic power
Of Mine, whoso knows in very truth ---
He with unswerving discipline
Is disciplined; there is no doubt of that.
8. I am the origin of all;
From Me all comes forth.
Knowing this they revere Me,
Enlightened men, pervaded with (the proper) state (of mind).⁴

9. maccittā madgataprāṇā
bodhayantaḥ paraspāram
kathayantaś ca mām nityaṃ
tuṣyanti ca ramanti ca
10. teṣāṃ satatayuktānāṃ
bhajatāṃ prītipūrvakam
dadāmi buddhiyogaṃ taṃ
yena mām upayānti te
11. teṣāṃ evā 'nukampārtham
aham ajñānaṃ tamaḥ
nāśayāmy ātmabhāvastho
jñānadīpena bhāsvatā
arjuna uvāca
12. paraṃ brahma paraṃ dhāma
pavitraṃ paramaṃ bhavān
puruṣaṃ śāśvataṃ divyam
ādidevam ajaṃ vibhum
13. āhuḥ tvām ṛṣayaḥ sarve
devarṣir nāradaś tathā
asito devalo vyāsaḥ
svayaṃ ca 'va bravīṣi me
14. sarvaṃ etad ṛtaṃ manye
yaṃ mām vadasi keśava
na hi te bhagavan vyaktiṃ
vidur devā na dānavāḥ
15. svayaṃ evā 'tmanā 'tmānaṃ
vettha tvaṃ puruṣottama
bhūtabhāvāna bhūteśa
devadeva jagatpate
16. vaktum arhasy aśeṣeṇa
divyā hy ātmavibhūtayaḥ
yābhīr vibhūtibhīr lokān
imāṃś tvaṃ vyāpya tiṣṭhasi
17. kathaṃ vidyāṃ ahaṃ yogiṃś
tvām sadā paricintayan
keṣu-keṣu ca bhāveṣu
cintyo 'si bhagavan mayā

9. With thoughts on Me, with life concentrated on Me,
Enlightening one another,
And telling constantly of Me,
They find contentment and joy.
 10. To them, constantly disciplined,
Revering Me with love,
I give that discipline of mind,
Whereby they go unto Me.
 11. To show compassion to those same ones,
Their ignorance-born darkness I
Dispel, (while) remaining in My own true state,
With the shining light of knowledge.
- Arjuna said:
12. The supreme Brahman, the supreme station,⁵
The supreme purifier art Thou!
The eternal divine spirit,
The primal deity, the unborn lord,⁶
 13. Call Thee all the seers,
And the divine seer Nārada,
Asita Devala,⁷ and Vyāsa,
And Thou Thyself declarest it to me.
 14. All this I hold to be true,
Which Thou sayest to me, Keśava;
For Thy manifestation, Blessed One, neither
The gods nor the demons know.
 15. Thine own self by Thy self alone
Knowest Thou, highest of spirits,
Cause of being of beings, lord of beings,
God of gods, lord of the world.
 16. Declare then fully, I pray Thee, ---
For marvelous are the supernal-manifestations of Thy self,
With which manifestations the worlds
Here pervading Thou abidest ever.
 17. How may I know Thee, Thou of mystic power,
Ever meditating on Thee?
And in what several states of being
Art Thou to be thought of by me, Blessed One?

18. vistareṇā 'tmano yogaṃ
vibhūtiṃ ca janārdana
bhūyaḥ kathaya tṛptir hi
śṛṇvato nā 'sti me 'mṛtam
śrībhagavān uvāca
19. hanta te kathayiṣyāmi
divyā hy ātmavibhūtayaḥ
prādhānyataḥ kuruśreṣṭha
nā 'sty anto vistarasya me
20. aham ātmā guḍākeśa
sarvabhūtāśayasthitaḥ
aham ādiś ca madhyaṃ ca
bhūtānām anta eva ca
21. ādityānām ahaṃ viṣṇur
jyotiṣāṃ ravir aṃśumān
maricir marutām asmi
nakṣatrāṇām ahaṃ śaśi
22. vedānām sāmavedo 'smi
devānām asmi vāsavaḥ
indriyāṇām manaś cā 'smi
bhūtānām asmi cetanā
23. rudrāṇām śaṃkaraś cā 'smi
vīteśo yakṣarakṣasām
vasūnām pāvakaś cā 'smi
meruḥ śikhariṇām aham
24. purodhasāṃ ca mukhyaṃ mām
viddhi pārtha bṛhaspatim
senānīnām ahaṃ skandaḥ
sarasām asmi sāgaraḥ
25. maharṣiṇām bhṛḡur ahaṃ
gīrām asmy ekam akṣaram
yajñānām japayajño 'smi
sthāvarāṇām himālayaḥ
26. aśvatthaḥ sarvavṛkṣāṇām
devarṣiṇām ca nāradaḥ
gandharvāṇām citrarathaḥ
siddhānām kapilo munīḥ

18. In full detail, Thine own mystic power
 And supernal-manifestation, Janārdana,
 Expound further; for satiety
 Comes not to me as I listen to Thy nectar!

Thy Blessed One said:

19. Come then, I shall tell thee —
 Since My supernal-manifestations are marvelous⁸—
 Regarding the chief ones, best of Kurus;
 There is no end to My extent.
20. I am the soul, Guḍākeśa,
 That abides in the heart of all beings;
 I am the beginning and the middle
 Of beings, and the very end too.
21. Of the Ādityas I am Viṣṇu,
 Of lights the radiant sun,
 Of Maruts I am (their chief) Marīci,
 Of stars I am the moon.
22. Of Vedas I am the Sāma Veda,
 Of gods I am Vāsava (Indra),
 Of sense-organs I am the thought-organ,
 Of beings I am the intellect.
23. And of Rudras I am Śaṃkara (Śiva),
 Of sprites and ogres I am the Lord of Wealth (Kubera),
 Of (the eight) Vasus I am the Fire(-god),
 Of mountain-peaks I am Meru.
24. Of house-priests the chief am I,
 Bṛhaspati (the priest-god), know thou, son of Pṛthā;
 Of army-lords I am Skanda (god of war),
 Of bodies of water I am the ocean.
25. Of great sages I am Bhṛgu,
 Of utterances I am the one syllable (*om*),
 Of acts of worship I am the muttered worship,
 Of mountain-ranges Himālaya.
26. The holy fig-tree of all trees,
 Of divine sages Nārada,
 Of gandharvas (heavenly musicians), Citraratha (their chief),
 Of perfected beings, the seer Kapila.

27. uccaiḥśravasam aśvānām
 viddhi mām amṛtodbhavam
 airāvataṃ gajendrāṇām
 narāṇām ca narādhipam
28. āyudhānām ahaṃ vajraṃ
 dhenūnām asmi kāmadhuk
 prajānaś cā 'smi kandaṛpaḥ
 sarpāṇām asmi vāsukiḥ
29. anantaś cā 'smi nāgānām
 varuṇo yādasām aham
 pitṛṇām aryamā cā 'smi
 yamaḥ saṃyamatām aham
30. prahlādaś cā 'smi daityānām
 kālāḥ kalayatām aham
 mṛgāṇām ca mṛgendro 'haṃ
 vainateyaś ca pakṣiṇām
31. pavanaḥ pavatām asmi
 rāmaḥ śāstrabhṛtām aham
 jhaṣāṇām makaraś cā 'smi
 srotasām asmi jāhnavī
32. sargāṇām ādir antaś ca
 madhyaṃ cai 'vā 'ham arjuna
 adhyātmavidyā vidyānām
 vādaḥ pravadatām aham
33. akṣarāṇām akāro 'smi
 dvandvaḥ sāmāsikasya ca
 aham evā 'kṣayaḥ kālo
 dhātā 'haṃ viśvatomukhaḥ
34. mṛtyuḥ sarvaharaś cā 'ham
 udbhavaś ca bhaviṣyatām
 kīrtiḥ śrīr vāk ca nārīṇām
 smṛtir medhā dhṛtiḥ kṣamā
35. bṛhatsāma tathā sāmnām
 gāyatrī chandasām aham
 māsānām mārگاśīrṣo 'ham
 ṛtūnām kusumākaraḥ

27. Uccaiṣravas (Indra's steed) of horses,
 Sprung from the nectar (churned out of ocean), know Me to be;
 Of princely elephants, Airāvata (Indra's elephant),
 And of men, the king.
28. Of weapons I am (Indra's) vajra,
 Of cows I am the Cow-of-Wishes,
 I am the generating Kandarpa (god of love),
 Of serpents I am (the serpent-king) Vāsuki.
29. And I am Ananta of the Nāgas (fabulous serpents),
 I am Varuṇa (god of water) of water-creatures,
 Of (departed) fathers I am (their chief god) Aryaman,
 I am Yama (god of death) of subduers.⁹
30. Of demons I am (their prince) Prahlāda,
 I am Time of impellent-forces,¹⁰
 Of beasts I am the king of beasts,¹¹
 I am the son of Vinatā (Garuḍa, Viṣṇu's bird) of birds.
31. I am the wind of purifiers,
 Rāma of warriors,
 I am the dolphin of water-monsters,
 Of rivers I am the Ganges.
32. Of creations the beginning and the end,
 And the middle too am I, Arjuna;
 Of knowledges the knowledge of the over-soul,
 I am speech of them that speak.¹²
33. Of syllables (letters) I am the letter A,
 And the dvandva of compounds,
 None but I am immortal Time,
 I am the Ordainer (Creator) with faces in all directions.
34. I am death that carries off all,
 And the origin of things that are to be;
 Of feminine entities I am Fame, Fortune, Speech,
 Memory, Wisdom, Steadfastness, Patience.¹³
35. Likewise of chants the Great Chant,
 The Gāyatrī am I of meters,
 Of months, (the first month) Mārgaśīrṣa am I,
 Of seasons the flower-bearer (spring).

36. dyūtaṃ chalayatām asmi
tejas tejasvinām aham
jaya 'smi vyavasāyo 'smi
sattvaṃ sattvavatām aham
37. vṛṣṇinām vāsudevo 'smi
pāṇḍavānām dhanamjayah
muninām apy aham vyāsaḥ
kavinām uśanā kaviḥ
38. daṇḍo damayatām asmi
nītir asmi jigīṣatām
maunaṃ cai 'vā 'smi guhyānām
jñānaṃ jñānavatām aham
39. yac cā 'pi sarvabhūtānām
bijaṃ tad aham arjuna
na tad asti vinā yat syān
mayā bhūtaṃ carācaram
40. nā 'nto 'sti mama divyānām
vibhūtinām paramtapa
eṣa tū 'ddeśataḥ prokto
vibhūter vistaro mayā
41. yad-yad vibhūtimat sattvaṃ
śrīmad ūrjitam eva vā
tat-tad evā 'vagaccha tvaṃ
mama tejoṃśasaṃbhavam
42. athavā bahunai 'tena
kiṃ jñātena tavā 'rjuna
viṣṭabhyā 'ham idaṃ kṛtsnam
ekāṃśena sthito jagat
- iti vibhūtiyogo nāma daśamo 'dhyāyaḥ

36. I am gambling of rogues,
 I am majesty of the majestic,
 I am conquest, I am the spirit-of-adventure,
 I am courage of the courageous.¹⁴
37. Of the Vṛṣṇi-clansmen I am Vāsudeva,
 Of the sons of Pāṇḍu, Dhanamjaya (Arjuna),
 Of hermits also I am Vyāsa,
 Of sages the sage Uśanas.
38. I am the rod (punitive force) of stern controllers,
 I am statecraft of them that seek political success;
 Taciturnity too am I of secret things,
 I am knowledge of the knowing.
39. Moreover whatsoever of all beings
 Is the seed, that am I, Arjuna;
 There is none such as could be without
 Me, no being moving or unmoving.
40. There is no end to My marvelous
 Supernal-manifestations, scorcher of the foe;
 But I have now declared by way of examples
 The extent of my supernal-manifestation.
41. Whatever being shows supernal-manifestations,¹⁵
 Or majesty or vigor,
 Be thou assured that that in every case
 Is sprung from a fraction of My glory.
42. After all, this extensive
 Instruction — what boots it thee, Arjuna?
 I support this entire
 World with a single fraction (of Myself), and remain so.

Here ends the Tenth Chapter, called Discipline of Supernal-Manifestations.

XI

arjuna uvāca

1. madanugrahāya paramaṃ
guhyam adhyātmasaṃjñitam
yat tvayo 'ktaṃ vacas tena
moho 'yaṃ vigato mama
2. bhavāpyayau hi bhūtānāṃ
śrutau vistaraśo mayā
tvattaḥ kamalapatrākṣa
māhātmyam api cā 'vyayam
3. evam etad yathā 'ttha tvam
ātmānaṃ parameśvara
draṣṭum icchāmi te rūpam
aiśvaraṃ puruṣottama
4. manyase yadi tac chakyaṃ
mayā draṣṭum iti prabho
yogeśvara tato me tvaṃ
darśayā 'tmānam avyayam

śrībhagavān uvāca

5. paśya me pārtha rūpāṇi
śataśo 'tha sahasraśaḥ
nānāvidhāni divyāni
nānāvarṇākṛtini ca
6. paśyā 'dityān vasūn rudrān
aśvinau marutas tathā
bahūny adṛṣṭapūrvāni
paśyā 'ścaryāṇi bhārata
7. ihai 'kasthaṃ jagat kṛtsnaṃ
paśyā 'dya sacarācaram
mama dehe guḍākeśa
yac cā 'nyad draṣṭum icchasi
8. na tu māṃ śakyase draṣṭum
anenai 'va svacakṣuṣā
divyaṃ dadāmi te cakṣuḥ
paśya me yogam aiśvaram

CHAPTER XI

Arjuna said:

1. As a favor to me the supreme
Mystery, called the over-soul,
The words which Thou hast spoken, thereby
This delusion of mine is dispelled.
2. For the origin and dissolution of beings
Have been heard by me in full detail
From Thee, Lotus-petal-eyed One,
And also (Thine) exalted nature unending.
3. Thus it is, as Thou declarest
Thyself, O Supreme Lord.
I desire to see Thy form
As God, O Supreme Spirit!
4. If Thou thinkest that it can
Be seen by me, O Lord,
Prince of mystic power, then do Thou to me
Reveal Thine immortal Self.

The Blessed One said:

5. Behold My forms, son of Pṛthā,
By hundreds and by thousands,
Of various sorts, marvelous,
Of various colors and shapes.
6. Behold the Ādityas, Vasus, Rudras,
The Ásvins-pair and the Maruts too;
Many before-unseen
Marvels behold, son of Bharata.
7. Here the whole world united
Behold today, with moving and unmoving things,
In My body, Guḍākeśa,
And whatsoever else thou wishest to see.
8. But thou canst not see Me
With this same eye of thine own;
I give thee a supernatural eye:
Behold My mystic power as God!

saṁjaya uvāca

9. evaṁ uktvā tato rājan
mahāyogeśvaro hariḥ
darśayām āsa pārthāya
paramaṁ rūpam aiśvaram
10. anekavaktranayanam
anekādbhutadarśanam
anekadivyaḥbharanam
divyānekodyatāyudham
11. divyamālyāmbaradharam
divyagandhānulepanam
sarvāścaryamayam devam
anantaṁ viśvatomukham
12. divi sūryasahasrasya
bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād
bhāsaḥ tasya mahātmanaḥ
13. tatrai 'kasthaṁ jagat kṛtsnam
pravibhaktam anekadhā
apaśyad devadevasya
śarīre pāṇḍavas tadā
14. tataḥ sa vismayāviṣṭo
hr̥ṣṭaromā dhanamjayah
praṇamya śirasā devam
kṛtāñjalir abhāṣata
arjuna uvāca
15. paśyāmi devāṁs tava deva dehe
sarvāṁs tathā bhūtaviśeṣasaṁghān
brahmāṇam īsaṁ kamalāsanastham
ṛṣīṁś ca sarvān uragāṁś ca divyān
16. anekabāhūdaravaktranetraṁ
paśyāmi tvāṁ sarvato 'nantarūpam
nā 'ntaṁ na madhyam na punas tavā 'dira
paśyāmi viśveśvara viśvarūpa
17. kirīṭinaṁ gadinam cakriṇam ca
tejorāśiṁ sarvato dīptimantam
paśyāmi tvāṁ durnirikṣyam samantād
dīptānalārkaḍyutim aprameyam

Samjaya said:

9. Thus speaking then, O king,
Hari (Viṣṇu), the great Lord of Mystic Power,
Showed unto the son of Pṛthā
His supernal form as God:
10. Of many mouths and eyes,
Of many wondrous aspects,
Of many marvelous ornaments,
Of marvelous and many uplifted weapons;
11. Wearing marvelous garlands and garments,
With marvelous perfumes and ointments,
Made up of all wonders, the god,
Infinite, with faces in all directions.
12. Of a thousand suns in the sky
If suddenly should burst forth
The light, it would be like
Unto the light of that exalted one.
13. The whole world there united,
And divided many-fold,
Beheld in the God of Gods'
Body the son of Pāṇḍu then.
14. Then filled with amazement,
His hair standing upright, Dhanamjaya
Bowed with his head to the God,
And said with a gesture of reverence:

Arjuna said:

15. I see the gods in Thy body, O God,
All of them, and the hosts of various kinds of beings too,
Lord Brahmā sitting on the lotus-seat,
And the seers all, and the divine serpents.
16. With many arms, bellies, mouths, and eyes,
I see Thee, infinite in form on all sides;
No end nor middle nor yet beginning of Thee
Do I see, O All-God, All-formed!
17. With diadem, club, and disc,
A mass of radiance, glowing on all sides,
I see Thee, hard to look at, on every side
With the glory of flaming fire and sun, immeasurable.

18. tvam akṣaram paramaṃ veditavyaṃ
tvam asya viśvasya paraṃ nidhānam
tvam avyayaḥ śāśvatadharmagoptā
sanātanas tvam puruṣo mato me
19. anādimadhyāntam anantavīryam
anantabāhuṃ śāśisūryanetram
paśyāmi tvāṃ dīptahutāśavaktraṃ
svatejasā viśvam idaṃ tapantam
20. dyāvāpṛthivyor idam antaraṃ hi
vyāptaṃ tvayai 'kena diśaś ca sarvāḥ
dṛṣṭvā 'dbhutaṃ rūpam ugraṃ tave 'daṃ
lokatrayaṃ pravyathitaṃ mahātman
21. amī hi tvāṃ surasaṃghā viśanti
kecid bhūtāḥ prāñjalayo grṇanti
svastī 'ty uktvā maharṣisiddhasaṃghāḥ
stuvanti tvāṃ stutibhiḥ puṣkalābhiḥ
22. rudrādityā vasavo ye ca sādhyā
viśve 'śvinau marutaś co 'ṣmapāś ca
gandharvayakṣāsurasiddhasaṃghā
vikṣante tvāṃ vismitāś cai 'va sarve
23. rūpaṃ mahat te bahuvaktranetraṃ
mahābāho bahubāhūrupādam
bahūdaraṃ bahudaṃṣṭrākarālaṃ
dṛṣṭvā lokāḥ pravyathitās tathā 'ham
24. nabhaḥsprṣaṃ dīptaṃ anekavarṇaṃ
vyāttānaṃ dīptaviśālanetraṃ
dṛṣṭvā hi tvāṃ pravyathitāntarātmā
dhṛtiṃ na vindāmi śamaṃ ca viṣṇo
25. daṃṣṭrākarālāni ca te mukhāni
dṛṣṭvai 'va kālānalaṣaṃnibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa
26. amī ca tvāṃ dhṛtarāṣṭrasya putrāḥ
sarve sahai 'vā 'vanipālasaṃghaiḥ
bhīṣmo droṇaḥ sūtaputras tathā 'sau
sahā 'smadiyair api yodhamukhyaiḥ

18. Thou art the Imperishable, the supreme Object of Knowledge;
 Thou art the ultimate resting-place¹ of this universe;
 Thou art the immortal guardian of the eternal right,
 Thou art the everlasting Spirit, I hold.
19. Without beginning, middle, or end, of infinite power,
 Of infinite arms, whose eyes are the moon and sun,
 I see Thee, whose face² is flaming fire,
 Burning this whole universe with Thy radiance.
20. For this region between heaven and earth
 Is pervaded by Thee alone, and all the directions;
 Seeing this Thy wondrous, terrible form,
 The triple world trembles, O exalted one!
21. For into Thee are entering³ yonder throngs of gods;
 Some, affrighted, praise Thee with reverent gestures;
 Crying 'Hail!' the throngs of the great seers and perfected ones
 Praise Thee with abundant laudations.
22. The Rudras, the Ādityas, the Vasus, and the Sādhyaś,
 All-gods, Aśvins, Maruts, and the Steam-drinkers ('fathers'),
 The hosts of heavenly musicians, sprites, demons, and perfected ones,
 Gaze upon Thee, and all are quite amazed.
23. Thy great form, of many mouths and eyes,
 O great-armed one, of many arms, thighs, and feet,
 Of many bellies, terrible with many tusks, —
 Seeing it the worlds tremble, and I too.
24. Touching the sky, aflame, of many colors,
 With yawning mouths and flaming enormous eyes,
 Verily seeing Thee (so), my inmost soul is shaken,
 And I find no steadiness nor peace, O Viṣṇu!
25. And Thy mouths, terrible with great tusks,
 No sooner do I see them, like the fire of dissolution (of the world),
 Than I know not the directions of the sky, and I find no refuge;
 Have mercy, Lord of Gods, Thou in whom the world dwells!
26. And Thee⁴ yonder sons of Dhṛtarāṣṭra,
 All of them, together with the hosts of kings,
 Bhīṣma, Droṇa, and yonder son of the charioteer (Karna) too,
 Together with our chief warriors likewise,

27. vaktrāṇi te tvaramāṇā viśanti
 daṁṣṭrākarālāni bhayānakāni
 kecid vilagnā daśanāntareṣu
 samdṛśyante cūrṇitair uttamāṅgaiḥ
28. yathā nadinām bahavo 'mbuvegāḥ
 samudram evā 'bhimukhā dravanti
 tathā tavā 'mī naralokavīrā
 viśanti vaktrāṇy abhivijvalanti
29. yathā pradīptaṁ jvalanaṁ pataṅgā
 viśanti nāśāya samṛddhavegāḥ
 tathai 'va nāśāya viśanti lokās
 tavā 'pi vaktrāṇi samṛddhavegāḥ
30. lelihyase grasamānaḥ samantāl
 lokān samagrān vadanair jvaladbhiḥ
 tejobhir āpūrya jagat samagram
 bhāsas tavo 'grāḥ pratapanti viṣṇo
31. ākhyāhi me ko bhavān ugrarūpo
 namo 'stu te devavara prasīda
 vijñātum icchāmi bhavantam ādyaṁ
 na hi prajānāmi tava pravṛttim
 śrībhagavān uvāca
32. kālo 'smi lokakṣayakṛt pravṛddho
 lokān samāhartum iha pravṛttaḥ
 rte 'pi tvām na bhaviṣyanti sarve
 ye 'vasthitāḥ pratyānikeṣu yodhāḥ
33. tasmāt tvam uttiṣṭha yaśo labhasva
 jītvā śatrūn bhuṅkṣva rājyaṁ samṛddham
 mayai 'vai 'te nihataḥ pūrvam eva
 nimittamātraṁ bhava savyasācin
34. droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca
 karṇaṁ tathā 'nyān api yodhavīrān
 mayā hatāms tvam jahi mā vyathīṣṭhā
 yudhyasva jetāsi raṇe sapatnān
 saṁjaya uvāca
35. etac chrutvā vacanaṁ keśavasya
 kṛtāñjalir vepamānaḥ kīrītī
 namaskṛtvā bhūya evā 'ha kṛṣṇaṁ
 sagadgadaṁ bhītabhītaḥ praṇamya

27. Hastening enter Thy mouths,
 Frightful with tusks, and terrifying;
 Some, stuck between the teeth,
 Are seen with their heads crushed.
28. As the many water-torrents of the rivers
 Rush headlong towards the single sea,
 So yonder heroes of the world of men into Thy
 Flaming mouths do enter.
29. As moths into a burning flame
 Do enter unto their destruction with utmost impetuosity,
 Just so unto their destruction enter the worlds ⁵
 Into Thy mouths also, with utmost impetuosity.
30. Devouring them Thou lickest up voraciously on all sides
 All the worlds with Thy flaming jaws;
 Filling with radiance the whole universe,
 Thy terrible splendors burn, O Viṣṇu!
31. Tell me, who art Thou, of awful form?
 Homage be to Thee: Best of Gods, be merciful!
 I desire to understand Thee, the primal one;
 For I do not comprehend what Thou hast set out to do.
- The Blessed One said:
32. I am Time (Death), cause of destruction of the worlds, matured
 And set out to gather in the worlds here.
 Even without thee (thy action), all shall cease to exist,
 The warriors that are drawn up in the opposing ranks.
33. Therefore arise thou, win glory,
 Conquer thine enemies and enjoy prospered kingship;
 By Me Myself they have already been slain long ago;
 Be thou the mere instrument, left-handed archer!
34. Droṇa and Bhīṣma and Jayadratha,
 Karna too, and the other warrior-heroes as well,
 Do thou slay, (since) they are already slain by Me; do not hesitate!
 Fight! Thou shalt conquer thy rivals in battle.
- Samjaya said:
35. Hearing these words of Keśava,
 Making a reverent gesture, trembling, the Diademed (Arjuna)
 Made obeisance and spoke yet again to Kṛṣṇa,
 Stammering, greatly affrighted, bowing down:

arjuna uvāca

36. sthāne hr̥ṣikeṣa tava prakīrtyā
jagat prahr̥ṣyaty anurajyate ca
rakṣāṃsi bhītāni diśo dravanti
sarve namasyanti ca siddhasaṃghāḥ
37. kasmāc ca te na nameran mahātman
garīyase brahmaṇo 'py ādikartre
ananta deveśa jagannivāsa
tvam akṣaraṃ sad asat tatparaṃ yat
38. tvam ādidevaḥ puruṣaḥ purāṇas
tvam asya viśvasya paraṃ nidhānam
vettā 'si vedyam ca paraṃ ca dhāma
tvayā tataṃ viśvam anantarūpa
39. vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvaṃ prapitāmahaś ca
namo namas te 'stu sahasrakṛtvaḥ
punaś ca bhūyo 'pi namo namas te
40. namaḥ purastād atha pr̥ṣṭhataś te
namo 'stu te sarvata eva sarva
anantavīryāmitavikramas tvaṃ
sarvaṃ samāpnoṣi tato 'si sarvaḥ
41. sakhe 'ti matvā prasabhaṃ yad uktaṃ
he kṛṣṇa he yādava he sakhe 'ti
ajānatā mahimānaṃ tave 'daṃ
mayā pramādāt praṇayena vā 'pi
42. yac cā 'vahāsārtham asatkṛto 'si
vihāraśayyāsanabhojaneṣu
eko 'thavā 'py acyuta tatsamakṣaṃ
tat kṣāmaye tvām aham aprameyam
43. pitā 'si lokasya carācarasya
tvam asya pūjyaś ca gurur garīyān
na tvatsamo 'sty abhyadhikaḥ kuto 'nyo
lokatraye 'py apratimaprabhāva
44. tasmāt praṇamya praṇidhāya kāyaṃ
prasādaye tvām aham īśam īḍyam
pite 'va putrasya sakhe 'va sakhyuḥ
priyaḥ priyāyā 'rhasi deva soḍhum

Arjuna said:

36. It is in place, Hṛṣikeśa, that at Thy praise
The world rejoices and is exceeding glad;
Ogres fly in terror in all directions,
And all the hosts of perfected ones pay homage.
37. And why should they not pay homage to Thee, Exalted One?
Thou art greater even than Brahman⁶; Thou art the First Creator;
O infinite Lord of Gods, in whom the world dwells,
Thou the imperishable, existent, non-existent, and beyond both!
38. Thou art the Primal God, the Ancient Spirit,
Thou art the supreme resting-place⁷ of this universe;
Thou art the knower, the object of knowledge, and the highest station,
By Thee the universe is pervaded, Thou of infinite form!
39. Vāyu, Yama, Agni, Varuṇa, the moon,
Prajāpati art Thou, and the Greatgrandsire;
Homage, homage be to Thee a thousand fold,
And again be yet further homage, homage to Thee!
40. Homage be to Thee from in front and from behind,
Homage be to Thee from all sides, Thou All!
O Thou of infinite might,⁸ Thy prowess is unmeasured;
Thou attainest all; therefore Thou art All!
41. Whatever I said rashly, thinking Thee my boon-companion,
Calling Thee 'Kṛṣṇa, Yādava, Companion!,'
Not knowing this (truth, namely) Thy greatness,⁹
Thru careless negligence, or even thru affection,
42. And if I treated Thee disrespectfully, to make sport of Thee,
In the course of amusement, resting, sitting, or eating,
Either alone, O unshaken one, or in the presence of those (others),
For that I beg forgiveness of Thee, the immeasurable one.
43. Thou art the father of the world of things that move and move not,
And Thou art its revered, most venerable Guru;
There is no other like Thee — how then a greater? —
Even in the three worlds, O Thou of matchless greatness!
44. Therefore, bowing and prostrating my body,
I beg grace of Thee, the Lord to be revered:
As a father to his son, as a friend to his friend,
As a lover to his beloved, be pleased to show mercy, O God!

45. adṛṣṭapūrvam hr̥ṣito 'smi dṛṣṭvā
bhayena ca pravayathitam mano me
tad eva me darśaya deva rūpaṃ
prasīda deveśa jagannivāsa
46. kirīṭinaṃ gadinam cakrahastam
icchāmi tvāṃ draṣṭum ahaṃ tathai 'va
tenai 'va rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte
- śrībhagavān uvāca
47. mayā prasannena tavā 'rjune 'dam
rūpaṃ paraṃ darśitam ātmayogāt
tejomayaṃ viśvam anantam ādyaṃ
yan me tvadanyena na dṛṣṭapūrvam
48. na vedayajñādhyayanair na dānair
na ca kriyābhir na tapobhir ugraiḥ
evamrūpaḥ śakya ahaṃ nṛloke
draṣṭum tvadanyena kurupravīra
49. mā te vyathā mā ca vimūḍhabhāvo
dṛṣṭvā rūpaṃ ghoram idṛṇ mame 'dam
vyapetaabhiḥ prītamanāḥ punas tvam
tad eva me rūpaṃ idaṃ prapaśya
- saṃjaya uvāca
50. ity arjunaṃ vāsudevas tatho 'ktvā
svakaṃ rūpaṃ darśayām āsa bhūyaḥ
āśvāsayām āsa ca bhītam enaṃ
bhūtvā punaḥ saumyavapur mahātmā
- arjuna uvāca
51. dṛṣṭve 'dam mānuṣaṃ rūpaṃ
tava saumyaṃ janārdana
idānīm asmi saṃvṛttaḥ
sacetāḥ prakṛtiṃ gataḥ
- śrībhagavān uvāca
52. sudurdarśam idaṃ rūpaṃ
dṛṣṭavān asi yan mama
devā apy asya rūpasya
nityaṃ darśanakāṅkṣiṇaḥ

45. Having seen what was never seen before, I am thrilled,
And (at the same time) my heart is shaken with fear;
Show me, O God, that same form of Thine (as before)!
Be merciful, Lord of Gods, Abode of the World!
46. Wearing the diadem, carrying the club, with disc in hand,
Just (as before) I desire to see Thee;
In that same four-armed shape
Present Thyself, O Thousand-armed One, of universal form!
- The Blessed One said:
47. By Me showing grace towards thee, Arjuna, this
Supreme form has been manifested by My own mysterious power;
(This form) made up of splendor, universal, infinite, primal,
Of Mine, which has never been seen before by any other than thee.
48. Not by the Vedas, by acts of worship, or study, or gifts,
Nor yet by rites, nor by grim austerities,
In the world of men can I in such a form
Be seen by any other than thee, hero of the Kurus.
49. Have no perturbation, nor any state of bewilderment,
Seeing this so awful form of Mine;
Dispel thy fear; let thy heart be of good cheer; again do thou
Behold that same (former) form of Mine: here!

Samjaya said:

50. Having thus spoken to Arjuna, Vāsudeva
Again revealed his own (natural) form,
And comforted him in his fright
By once more assuming his gracious aspect, the Exalted One.

Arjuna said:

51. Seeing this human form
Of Thine, gracious, O Janārdana,
Now I have become
Possessed of my senses, and restored to normal state.

The Blessed One said:

52. This form that is right hard to see,
Which thou hast seen of Mine,
Of this form even the gods
Constantly long for the sight.

53. nā 'haṃ vedair na tapasā
 na dānena na ce 'jyayā
 śakya evaṃvidho draṣṭuṃ
 dr̥ṣṭavān asi mām yathā

54. bhaktyā tv ananyayā śakya
 aham evaṃvidho 'rjuna
 jñātuṃ draṣṭuṃ ca tattvena
 praveṣṭuṃ ca paramtapa

55. matkarmakṛn matparamo
 madbhaktaḥ saṅgavarjitaḥ
 nirvairaḥ sarvabhūteṣu
 yaḥ sa mām eti pāṇḍava

iti viśvarūpadarśanayogo nāmai 'kādaśo 'dhyayaḥ

53. Not by the Vedas nor by austerity,
Nor by gifts or acts of worship,
Can I be seen in such a guise,
As thou hast seen Me.
54. But by unswerving devotion can
I in such a guise, Arjuna,
Be known and seen in very truth,
And entered into, scorcher of the foe.
55. Doing My work, intent on Me,
Devoted to Me, free from attachment,
Free from enmity to all beings,
Who is so, goes to Me, son of Pāṇḍu.

Here ends the Eleventh Chapter, called Discipline of the Vision of the Universal Form.

XII

arjuna uvāca

1. evaṃ satatayuktā ye
bhaktās tvāṃ paryupāsate
ye cā 'py akṣaram avyaktaṃ
teṣāṃ ke yogavittamāḥ

śrībhagavān uvāca

2. mayy āveśya mano ye mām
nityayuktā upāsate
śraddhayā parayo 'petās
te me yuktatamā matāḥ
3. ye tv akṣaram anirdeśyam
avyaktaṃ paryupāsate
sarvatragam acintyaṃ ca
kūṭastham acalaṃ dhruvam
4. saṃnīyamyē 'ndriyagrāmaṃ
sarvatra samabuddhayaḥ
te prāpnuvanti mām eva
sarvabhūtahite ratāḥ
5. kleśo 'dhikataras teṣāṃ
avyaktāsaktacetāsām
avyaktā hi gatir duḥkhaṃ
dehavadbhir avāpyate
6. ye tu sarvāṇi karmāṇi
mayi saṃnyasya matparāḥ
ananyenai 'va yogena
mām dhyāyanta upāsate
7. teṣāṃ ahaṃ samuddhartā
mr̥tyusaṃsārasāgarāt
bhavāmi nacirāt pārtha
mayy āveśītacetasām
8. mayy eva mana ādhatsva
mayi buddhiṃ niveśaya
nīvasiṣyasi mayy eva
ata ūrdhvaṃ na saṃśayaḥ

CHAPTER XII

Arjuna said:

1. Those who are thus constantly disciplined,
And revere Thee with devotion,
And those also who (revere) the imperishable unmanifest -
Of these which are the best knowers of discipline?

The Blessed One said:

2. Fixing the thought-organ on Me, those who Me
Revere with constant discipline,
Pervaded with supreme faith,
Them I hold to be the most disciplined.
3. But those who the imperishable, undefinable,
Unmanifest, revere,
The omnipresent and unthinkable,
The immovable,¹ unchanging, fixed,
4. Restraining the throng of the senses,
With mental attitude alike to all,²
They (also) reach none but Me,
Delighting in the welfare of all beings.
5. Greater is the toil of them
That have their hearts fixed on the unmanifest;
For with difficulty is the unmanifest goal
Attained by embodied (souls).
6. But those who, all actions
Casting on Me,³ intent on Me,
With utterly unswerving discipline
Meditating on Me, revere Me,
7. For them I the Savior
From the sea of the round of deaths
Become right soon, son of Prthā,
When they have made their thoughts enter into Me.
8. Fix thy thought-organ on Me alone;
Make thy consciousness enter into Me;
And thou shalt come to dwell even in Me
Hereafter; there is no doubt of this.

9. atha cittaṃ samādhātum
na śaknoṣi mayi sthīram
abhyāsayogena tato
mām icchā 'ptum dhanamjaya
10. abhyāse 'py asamartho 'si
matkarmaparamo bhava
madartham api karmāṇi
kurvan siddhim avāpsyasi
11. athai 'tad apy aśakto 'si
kartum madyogam āśritaḥ
sarvakarmaphalatyāgam
tataḥ kuru yatātmavān
12. śreya hi jñānam abhyāsāj
jñānād dhyānaṃ viśiṣyate
dhyānāt karmaphalatyāgas
tyāgāc chāntir anantaram
13. adveṣṭā sarvabhūtānām
maitraḥ karuṇa eva ca
nirmamo nirahaṃkāraḥ
sama-duḥkhasukhaḥ kṣamī
14. samtuṣṭaḥ satataṃ yogī
yatātmā dṛḍhaniścayaḥ
mayy arpitamanobuddhir
yo madbhaktaḥ sa me priyaḥ
15. yasmān no 'dvijate loko
lokān no 'dvijate ca yaḥ
harṣāmarṣabhayodvegair
mukto yaḥ sa ca me priyaḥ
16. anapekṣaḥ śucir dakṣa
udāsīno gatavyathaḥ
sarvārambhaparityāgī
yo madbhaktaḥ sa me priyaḥ
17. yo na hr̥ṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubhahaparityāgī
bhaktimān yaḥ sa me priyaḥ

9. But if to fix thy thought
Steadfastly on Me thou art not able,
With the discipline of practice then
Seek to win Me, Dhananjaya.
10. If thou hast no ability even for practice,
Be wholly devoted to work for Me;
For My sake also actions
Performing, thou shalt win perfection.
11. But if even this thou art unable
To do, resorting to My discipline,
Abandonment of the fruit of all actions
Do thou then effect, controlling thyself.
12. For knowledge is better than practice,
And meditation is superior to knowledge,
And abandonment of the fruit of actions is better than meditation;
From abandonment (comes) peace immediately.
13. No hater of all beings,
Friendly and compassionate,
Free from selfishness and I-faculty,
Indifferent to pain and pleasure, patient,
14. The disciplined man who is always content,
Whose self is controlled, of firm resolve,
Whose thought and consciousness are fixed on Me,
Who is devoted to Me, he is dear to Me.
15. He before whom people do not tremble,
And who does not tremble before people,
From joy, impatience, fear, and agitation
Who is free, he too is dear to Me.
16. Unconcerned, pure, capable,
Disinterested, free from perturbation,
Abandoning all undertakings,
Who is devoted to Me, is dear to Me.
17. Who neither delights nor loathes,
Neither grieves nor craves,
Renouncing good and evil (objects),
Who is full of devotion, he is dear to Me.

18. samah śatrau ca mitre ca
 tathā mātāpamānayoḥ
 śītoṣṇasukhaduḥkheṣu
 samah saṅgavivarjitah
19. tulyanindāstutir maunī
 saṃtuṣṭo yena kenacit
 aniketah sthīramatir
 bhaktimān me priyo narah
20. ye tu dharmyāmṛtam idaṃ
 yathoktaṃ paryupāsate
 śraddadhānā matparamā
 bhaktās te 'tīva me priyāḥ
 iti bhaktiyogo nāma dvādaśo 'dhyāyah

18. Alike to foe and friend,
Also to honor and disgrace,
To cold and heat, joy and sorrow
Alike, freed from attachment,
19. To whom blame and praise are equal, restrained in speech,
Content with anything that comes,
Having no home, of steadfast mind,
Full of devotion, that man is dear to Me.
20. But those who this nectar ⁴ of duty
Revere as it has (now) been declared,
Having faith (in it), intent on Me,
Those devotees are beyond measure dear to Me.

Here ends the Twelfth Chapter, Called Discipline of Devotion.

XIII

śrībhagavān uvāca

1. idaṃ śarīraṃ kaunteya
kṣetram ity abhidhīyate
etaḍ yo vetti taṃ prāhuḥ
kṣetrajña iti tadvidaḥ
2. kṣetrajñaṃ cā 'pi mām viddhi
sarvakṣetreṣu bhārata
kṣetrakṣetrajnāyor jñānaṃ
yat taj jñānaṃ mataṃ mama
3. tat kṣetraṃ yac ca yādṛk ca
yadvikāri yataś ca yat
sa ca yo yatprabhāvaś ca
tat samāsenā me śṇu
4. ṛṣibhir bahudhā gītaṃ
chandobhir vividhaiḥ pṛthak
brahmasūtrapadais ca 'va
hetumadbhir viniścitaiḥ
5. mahābhūtāny ahaṃkāro
buddhir avyaktam eva ca
indriyāṇi daśai 'kaṃ ca
pañca ce 'ndriyagocarāḥ
6. icchā dveṣaḥ sukhaṃ duḥkhaṃ
saṃghātaś cetanā dhṛtiḥ
etaḥ kṣetraṃ samāsenā
savikāram udāhṛtaṃ
7. amānitvam adambhitvam
ahiṃsā kṣāntir ārjavam
ācāryopāśanaṃ śaucaṃ
sthairyam ātmavinigrahaḥ
8. indriyārtheṣu vairāgyam
anahaṃkāra eva ca
janmamṛtyujarāvyādhi-
duḥkhadoṣānudarśanam

CHAPTER XIII

The Blessed One said:

1. This body, son of Kuntī,
Is called the Field.
Who knows this, he is called
Field-knower by those who know him.
2. Know also that I am the Field-knower
In all Fields, son of Bharata.
Knowledge of the Field and Field-knower,
This I hold to be (true) knowledge.
3. This Field, what it is and of what nature,
What its modifications, and whence which one (is derived),
And who He (the Field-knower) is, and what His powers are,
That hear from Me in brief.
4. This has been sung in many ways by the seers
In various (Vedic ¹) hymns severally,
And also in words of aphorisms about Brahman (in the Upaniṣads²),
Well-reasoned and definite.
5. The gross elements, the I-faculty,
The consciousness, and the unmanifest,
The senses ten and one,
And the five objects on which the senses (of perception) play,
6. Desire, loathing, pleasure, pain,
Association,³ intellect, steadfastness,
This in brief as the Field
Is described, with its modifications.
7. Absence of pride and deceit,
Harmlessness, patience, uprightness,
Service of a teacher, purity,
Firmness, self-control,
8. Aversion to the objects of sense,
And absence of I-faculty;
As regards birth, death, old age, disease,
And sorrow, a perception of their evils;

9. asaktir anabhiṣvaṅgaḥ
putradāragṛhādiṣu
nityaṃ ca samacittatvam
iṣṭāniṣṭopapattiṣu
10. mayi cā 'nanyayogena
bhaktir avyabhicāriṇī
viviktadeśasevitvam
aratir janasaṃsadi
11. adhyātmajñānanityatvam
tattvajñānārthadarśanam
etaj jñānam iti proktam
ajñānaṃ yad ato 'nyathā
12. jñeyam yat tat pravakṣyāmi
yaj jñātvā 'mṛtam aśnute
anādi matparaṃ brahma
na sat tan nā 'sad ucyate
13. sarvataḥpāṇipādaṃ tat
sarvatokṣīṣīromukham
sarvataḥśrutimal loke
sarvam āvṛtya tiṣṭhati
14. sarvendriyaguṇābhāsaṃ
sarvendriyavivarjitam
asaktaṃ sarvabhṛc cai 'va
nirguṇaṃ guṇabhoktṛ ca
15. bahir antaś ca bhūtānām
acaraṃ caram eva ca
sūkṣmatvāt tad avijñeyam
dūrasthaṃ cā 'ntike ca tat
16. avibhaktaṃ ca bhūteṣu
vibhaktaṃ iva ca sthitam
bhūtabhartṛ ca taj jñeyam
grasiṣṇu prabhaviṣṇu ca
17. jyotiṣām api taj jyotis
tamasah param ucyate
jñānaṃ jñeyam jñānagamyam
hṛdi sarvasya dhiṣṭhitam

9. Absence of attachment and of great affection
For sons, wife, house, and the like,
And constant indifference of mind,
Whether desired or undesired things occur;
10. With single-minded discipline, towards Me
Devotion unswerving;
Cultivation of solitary places,
Dislike for a crowd of people;
11. Constancy in the knowledge of the over-soul,
Perception of the object ⁴ of knowledge of the truth: —
This (all) is called knowledge;
Ignorance is what is other than that.
12. What is the object of knowledge, that I shall declare,
Knowing which one attains freedom from death:
(It is) the beginningless Brahman, ruled by Me⁵;
Neither existent nor non-existent it is called.
13. It has hands and feet on all sides,
Eyes, heads, and faces ⁶ on all sides,
Hearing ⁷ on all sides in the world,
And it remains constantly enveloping all;
14. Having the semblance ⁸ of the qualities of all the senses,
(Yet) freed from all the senses,
Unattached, and yet all-maintaining;
Free from the Strands, yet experiencing the Strands (of matter);
15. Outside of beings, and within them,
Unmoving, and yet moving;
Because of its subtleness it cannot be comprehended:
Both far away and near it is.
16. Both undivided in beings,
And seemingly divided it remains;
Both as the supporter of beings it is to be known,
And as (their) consumer and originator.
17. Of lights also it is the light ⁹
Beyond darkness, so 'tis declared;
Knowledge, the object of knowledge, and the goal of knowledge;¹⁰
(It is) settled ¹¹ in the heart of all.

18. iti kṣetraṃ tathā jñānaṃ
jñeyam co 'ktaṃ samāsataḥ
madbhakta etad vijñāya
madbhāvāyo 'papadyate
19. prakṛtiṃ puruṣaṃ cai 'va
viddhy anādī ubhāv api
vikārāṃś ca guṇāṃś cai 'va
viddhi prakṛtisaṃbhavān
20. kāryakaraṇakartṛtve
hetuḥ prakṛtir ucyate
puruṣaḥ sukhaduḥkḥanāṃ
bhoktṛtve hetur ucyate
21. puruṣaḥ prakṛtistho hi
bhuṅkte prakṛtijān guṇān
kāraṇaṃ guṇasaṅgo 'sya
sadasadyonijanmasu
22. upadraṣṭā 'numantā ca
bhartā bhoktā maheśvaraḥ
paramātme 'ti cā 'py ukto
dehe 'smin puruṣaḥ paraḥ
23. ya evaṃ vetti puruṣaṃ
prakṛtiṃ ca guṇaiḥ saha
sarvathā vartamāno 'pi
na sa bhūyo 'bhijāyate
24. dhyānenā 'tmani paśyanti
kecid ātmānam ātmanā
anye sāmukhyena yogena
karmayogena cā 'pare
25. anye tv evaṃ ajānantaḥ
śrutvā 'nyebhya upāsate
te 'pi cā 'titaranty eva
mṛtyuṃ śrutiparāyaṇāḥ
26. yāvat saṃjāyate kiṃcit
sattvaṃ sthāvara jaṅgamam
kṣetrakṣetra jñāsaṃyogāt
tad viddhi bharatarṣabha

18. Thus the Field, and also knowledge,
And the object of knowledge have been declared in brief;
My devotee, understanding this,
Attains unto ¹² My estate.
19. Both material nature and the spirit,
Know thou, are equally beginningless;
Both the modifications and the Strands,
Know thou, spring from material nature.
20. In anything that concerns effect, instrument, or agent, ¹³
Material nature is declared the cause;
The spirit, in pleasure-and-pain's
Experiencing is declared the cause.
21. For the spirit, abiding in material nature,
Experiences the Strands born of material nature;
Attachment to the Strands is the cause of his
Births in good and evil wombs.
22. The onlooker and consentor,
The supporter, experiencer, great Lord,
The supreme soul also is declared to be
The highest spirit, in this body.
23. Whoso thus knows the spirit
And material nature along with its Strands,
Tho he exist in any condition at all, ¹⁴
He is not reborn again.
24. By meditation, in the self see
Some the self by the self;
Others by discipline of reason, ¹⁵
And others by discipline of action.
25. But others, not having this knowledge,
Hearing it from others, revere it;
Even they also, nevertheless, cross over
Death, devoted to the holy revelation ¹⁶ which they hear.
26. In so far as is produced any
Creature, stationary or moving,
From union of Field and Field-knower
Know that (is sprung), best of Bharatas.

27. samam sarveṣu bhūteṣu
tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ
yaḥ paśyati sa paśyati

28. samam paśyan hi sarvatra
samavasthitam īśvaram
na hinasty ātmanā 'tmānam
tato yāti parāṁ gatim

29. prakṛtyai 'va ca karmāṇi
kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathā 'tmānam
akartāraṁ sa paśyati

30. yadā bhūtaprthagbhāvam
ekastham anupaśyati
tata eva ca vistāraṁ
brahma sampadyate tadā

31. anāditvān nirguṇatvāt
paramātmā 'yam avyayaḥ
śarīrastho 'pi kaunteya
na karotī na lipyate

32. yathā sarvagataṁ sauṣmyād
ākāśaṁ no 'palipyate
sarvatrā 'vasthito dehe
tathā 'tmā no 'palipyate

33. yathā prakāśayaty ekaḥ
kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ
prakāśayati bhārata

34. kṣetrakṣetrajñayor evam
antaraṁ jñānacakṣuṣā
bhūtaprakṛtimokṣaṁ ca
ye vidur yānti te param

iti kṣetrakṣetrajñavibhāgayogo nāma trayodaśo 'dhyāyaḥ

27. Alike in all beings
 Abiding, the supreme Lord,
 Not perishing when they perish,
 Who sees him, he (truly) sees.
28. For seeing in all the same
 Lord established,
 He harms not himself (in others)¹⁷ by himself;
 Then he goes to the highest goal.
29. Both that by material-nature alone actions
 Are performed altogether,
 Who sees, and likewise that (his) self
 Is not the doer, he (truly) sees.
30. When the various states of beings
 He perceives as abiding in One,
 And from that alone their expansion,
 Then he attains Brahman.
31. Because he is beginningless and free from the Strands,
 This supreme self, imperishable,
 Even abiding in the body, son of Kuntī,
 Acts not, nor is he stained (by actions).¹⁸
32. As because of its subtleness the omnipresent
 Ether is not stained (by contact with other elements),
 Abiding in every body
 The self is not stained likewise.
33. As alone illumines
 This whole world the sun,
 So the Field-owner the whole Field
 Illumines, son of Bharata.
34. Thus between Field and Field-knower
 The difference, with the eye of knowledge,
 And release from the material nature of beings,
 Those who know (these), they go to the highest.

Here ends the Thirteenth Chapter, called Discipline of Distinction of Field and Field-knower.

XIV

śrībhagavān uvāca

1. param bhūyaḥ pravakṣyāmi
jñānānāṃ jñānam uttamam
yaj jñātvā munayaḥ sarve
parāṃ siddhim ito gatāḥ
2. idaṃ jñānam upāśritya
mama sādharmaṃ āgatāḥ
sarge 'pi no 'pajāyante
pralaye na vyathanti ca
3. mama yonir mahad brahma
tasmin garbhaṃ dadhāmy aham
saṃbhavaḥ sarvabhūtānāṃ
tato bhavati bhārata
4. sarvayoniṣu kaunteya
mūrtayaḥ saṃbhavanti yāḥ
tāsāṃ brahma mahad yonir
aham bijapradah pitā
5. sattvaṃ rajas tama iti
guṇāḥ prakṛtisaṃbhavāḥ
nibadhnanti mahābāho
dehe dehinam avyayam
6. tatra sattvaṃ nirmalatvāt
prakāśakam anāmayam
sukhasaṅgena badhnāti
jñānasaṅgena cā 'nagha
7. rajo rāgātmakam viddhi
tṛṣṇāsaṅgasamudbhavam
tan nibadhnāti kaunteya
karmasaṅgena dehinam
8. tamas tv ajñānajaṃ viddhi
mohanaṃ sarvadehinām
pramādālasyanidrābhis
tan nibadhnāti bhārata

CHAPTER XIV

The Blessed One said:

1. Further I shall declare the highest
Knowledge, the best of all knowledges,
Knowing which all saints
Have gone from this world to supreme perfection.
2. Having resorted to this knowledge,
Come to a state of likeness with Me,
Even at a world-creation they do not come to birth,
Nor at a dissolution are they disturbed.
3. For Me great Brahman is a womb;
Therein I plant the germ;
The origin of all beings
Comes from that, son of Bharata.
4. In all wombs, son of Kuntī,
Whatsoever forms originate,
Of them great Brahman is the womb,
I am the father that furnishes the seed.
5. Goodness, passion, and darkness,
The Strands that spring from material nature,
Bind, O great-armed one,
In the body the immortal embodied (soul).
6. Among these goodness, because it is stainless,
Is illuminating and free from disease;
It binds by attachment to bliss,
And by attachment to knowledge, blameless one.
7. Know that passion is of the nature of desire,
Springing from thirst and attachment;
It, son of Kuntī, binds
The embodied (soul) by attachment to actions.
8. But know that darkness is born of ignorance,
The deluder of all embodied (souls);
By heedlessness, sloth, and sleep
It binds, son of Bharata.

9. sattvaṃ sukhe sañjayati
rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ
pramāde sañjayaty uta
10. rajas tamaś cā 'bhibhūya
sattvaṃ bhavati bhārata
rajaḥ sattvaṃ tamaś cai 'va
tamaḥ sattvaṃ rajas tathā
11. sarvadvāreṣu dehe 'smin
prakāśa upajāyate
jñānaṃ yadā tadā vidyād
vivṛddhaṃ sattvaṃ ity uta
12. lobhaḥ pravṛttir ārambhaḥ
karmaṇām aśamaḥ sprhā
rajasy etāni jāyante
vivṛddhe bharatarṣabha
13. aprakāśo 'pravṛttiś ca
pramādo moha eva ca
tamasy etāni jāyante
vivṛddhe kurunandana
14. yadā sattve pravṛddhe tu
pralayaṃ yāti dehabhṛt
tado 'ttamavidāṃ lokān
amalān pratipadyate
15. rajasi pralayaṃ gatvā
karmasaṅgiṣu jāyate
tathā pralīnas tamasi
mūḍhayoniṣu jāyate
16. karmaṇaḥ sukṛtasyā 'huḥ
sāttvikaṃ nirmalaṃ phalam
rajasas tu phalaṃ duḥkham
ajñānaṃ tamasaḥ phalam
17. sattvāt saṃjāyate jñānaṃ
rajaso lobha eva ca
pramādamohau tamaś
bhavato 'jñānaṃ eva ca

9. Goodness causes attachment to bliss,
Passion to action, son of Bharata,
But darkness, obscuring knowledge,
Causes attachment to heedlessness likewise.
10. Prevailing over passion and darkness,
Goodness comes to be, son of Bharata;
Passion, (prevailing over) goodness and darkness likewise,
And so darkness, (prevailing over) goodness and passion.
11. In all the gates (orifices) in this body
An illumination appears,
Which is knowledge; when that happens, then one shall know
Also that goodness is dominant,
12. Greed, activity, the undertaking
Of actions, unrest, longing,
These are produced when passion
Is dominant, bull of Bharatas.
13. Unillumination, and inactivity,
Heedlessness, and mere delusion,
These are produced when darkness
Is dominant, son of Kuru.
14. But when under dominance of goodness
The body-bearing (soul) goes to dissolution,
Then to the worlds of them that know the highest,
The spotless (worlds), he attains.
15. Going to dissolution in (dominance of) passion,
He is born among those attached to actions;
And so when dissolved in (dominance of) darkness,
He is born in deluded wombs.
16. Of action well done, they say
The fruit is spotless and of the nature of goodness;
But the fruit of passion is pain;
The fruit of darkness is ignorance.
17. From goodness is born knowledge,
From passion greed rather,
Heedlessness and delusion from darkness
Arise, and ignorance.

18. ūrdhvaṃ gacchanti sattvasthā
 madhye tiṣṭhanti rājasāḥ
 jaghanyaguṇavṛttisthā
 adho gacchanti tāmasāḥ
19. nā 'nyam guṇebhyaḥ kartāraṃ
 yadā draṣṭā 'nupaśyati
 guṇebhyaś ca paraṃ vetti
 madbhāvaṃ so 'dhigacchati
20. guṇān etān atītya trīn
 dehī dehasamudbhavān
 janmamṛtyujarāduḥkhair
 vimukto 'mṛtam aśnute
 arjuna uvāca
21. kair liṅgais trīn guṇān etān
 atīto bhavati prabho
 kimācāraḥ katham cai 'tāṃs
 trīn guṇān ativartate
 śrībhagavān uvāca
22. prakāśaṃ ca pravṛttiṃ ca
 moham eva ca pāṇḍava
 na dveṣṭi saṃpravṛttāni
 na nivṛttāni kāṅkṣati
23. udāsīnavad āsīno
 guṇair yo na vicālyate
 guṇā vartanta ity eva
 yo 'vatiṣṭhati ne 'ṅgate
24. samaduḥkhasukhaḥ svasthaḥ
 samaloṣṭāśmakāñcanaḥ
 tulyapriyāpriyo dhīras
 tulyanindātmasamstutiḥ
25. mānāpamānayos tulyas
 tulyo mitrāripakṣayoḥ
 sarvārambhaparityāgi
 guṇātītaḥ sa ucyate

18. Those that abide in goodness go on high;
 The men of passion remain in the middle (states);
 Abiding in the scope of the base Strand,
 The men of darkness go below.
19. No other agent than the Strands
 When the Beholder (soul) perceives,
 And knows the higher-than-the-Strands,
 He goes unto My estate.
20. Transcending these three Strands,
 That spring from the body,¹ the embodied (soul),
 From birth, death, old age, and sorrow
 Freed, attains deathlessness.

Arjuna said:

21. By what marks, when these three Strands
 He has transcended, is he characterized, O Lord?
 What is his conduct, and how these
 Three Strands does he get beyond?

The Blessed One said:

22. Both illumination and activity
 And delusion,² son of Pāṇḍu,
 He does not loathe when they have arisen,
 Nor crave when they have ceased.
23. Sitting as one sitting apart (indifferent),
 Who is not perturbed by the Strands,
 Thinking 'The Strands operate' only,
 Who remains firm and is unshaken,
24. To whom pain and pleasure are alike, abiding in the self,
 To whom clods, stones, and gold are all one,
 To whom loved and unloved are equal, wise,³
 To whom blame and praise of himself are equal,
25. Alike to honor and disgrace,
 Alike to parties of friend and foe,
 Abandoning all undertakings,
 He is called the man that has transcended the Strands.

26. māṃ ca yo 'vyabhicāreṇa
 bhaktiyogena sevate
 sa guṇān samatītyai 'tān
 brahmabhūyāya kalpate

27. brahmaṇo hi pratiṣṭhā 'ham
 amṛtasyā 'vyayasya ca
 śāśvatasya ca dharmasya
 sukhasyai 'kāntikasya ca

iti guṇatrayavibhāgayogo nāma caturdaśo 'dhyāyaḥ

26. And whoso Me with unswerving
 Discipline of devotion serves,
He, transcending these Strands,
 Is fit for becoming Brahman.
27. For I am the foundation of Brahman,
 The immortal and imperishable,
And of the eternal right,
 And of absolute bliss.

Here ends the Fourteenth Chapter, called Discipline of Distinction of the
Three Strands

XV

śrībhagavān uvāca

1. ūrdhvamūlam adhaśśākham
aśvattham prāhur avyayam
chandāṃsi yasya parṇāni
yas taṃ veda sa vedavit
2. adhaś co 'rdhvaṃ prasṛtās tasya śākhā
guṇappravṛddhā viṣayappravālāḥ
adhaś ca mūlāny anusaṃtatāni
karmānubandhini manuṣyaloke
3. na rūpam asye 'ha tatho 'palabhyate
nā 'nto na cā 'dir na ca saṃpratiṣṭhā
aśvattham enaṃ suvirūḍhamūlam
asaṅgaśastreṇa dṛḍhena chittvā
4. tataḥ padam tat parimārgitavyam
yasmin gatā na nivartanti bhūyaḥ
tam eva cā 'dyaṃ puruṣaṃ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī
5. nirmānamohā jītasāṅgadoṣā
adhyātmanityā vinivṛttakāmāḥ
dvandvair vimuktāḥ sukhaduḥkhasaṃjñair
gacchanty amūḍhāḥ padam avyayam tat
6. na tad bhāsayate sūryo
na śāśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramaṃ mama
7. mamai 'vā 'ṃso jīvaloke
jīvabhūtaḥ sanātanaḥ
manaḥsaṣṭhānī 'ndriyāṇi
prakṛtisthāni karṣati
8. śarīraṃ yad avāpnoti
yac cā 'py utkrāmatī 'śvaraḥ
grhītvai 'tāni samyāti
vāyur gandhān ivā 'śayāt

CHAPTER XV

The Blessed One said:

1. With roots aloft and branches below,
The eternal peepal-tree,¹ they say —
Whose leaves are the (Vedic) hymns,
Who knows it, he knows the Veda.
2. Below and upward extend its branches,
Nourished by the Strands, with the objects of sense as sprouts;
Below also are stretched forth its roots,
Resulting in actions, in the world of men.
3. Its form is not thus comprehended here in the world,
Nor its end nor beginning nor basis.
This peepal-tree, with its firmly grown roots,
Cutting with the stout axe of detachment,
4. Then that place must be sought
To which having gone men no more return,
(Thinking:) 'I take refuge in that same primal spirit,
Whence issued forth of old the (whole cosmic) activity.'
5. Without pride or delusion, victors over the sin of attachment,
Constant in the over-soul, their desires departed,
Freed from the pairs known as pleasure and pain,
Undeluded men go to that eternal place.
6. The sun does not illumine that,
Nor the moon, nor fire;
Having gone to which they return not:
That is My highest station.²
7. A part just of Me in the world of the living
Becomes the individual-soul, the eternal;
The (five) senses, with the thought-organ as sixth,
Which rest in material nature, it draws along.
8. When he acquires a body,
And also when he departs (from it), the Lord³
Moves taking them along,
As the wind odors from their home.

9. śrotraṃ cakṣuḥ sparśanaṃ ca
rasanaṃ ghrāṇaṃ eva ca
adhiṣṭhāya manaś cā 'yaṃ
viṣayān upasevate
10. utkrāmantam sthitam vā 'pi
bhuñjanaṃ vā guṇānvitam
vimūḍhā nā 'nupaśyanti
paśyanti jñānacakṣuṣaḥ
11. yatanto yoginaś cai 'naṃ
paśyanty ātmany avasthitam
yatanto 'py akṛtātmāno
nai 'naṃ paśyanty acetasaḥ
12. yad ādityagataṃ tejo
jagad bhāsayate 'khilam
yac candramasi yac cā 'gnau
tat tejo viddhi māmakam
13. gām āviśya ca bhūtāni
dhārayāmy aham ojasā
puṣṇāmi cau 'śadhiḥ sarvāḥ
somo bhūtvā rasātmakaḥ
14. ahaṃ vaiśvānaro bhūtvā
prāṇināṃ deham āśritaḥ
prāṇāpānasamāyuktaḥ
pacāmy annaṃ caturvidham
15. sarvasya cā 'haṃ hṛdi samniviṣṭo
mattaḥ smṛtir jñānam apohanaṃ ca
vedaś ca sarvair aham eva vedyo
vedāntakṛd vedavid eva cā 'ham
16. dvāv imau puruṣau loke
kṣaraś cā 'kṣara eva ca
kṣaraḥ sarvāṇi bhūtāni
kūṭastho 'kṣara ucyate
17. uttamaḥ puruṣaḥ tv anyāḥ
paramātme 'ty udāhṛtaḥ
yo lokatrayam āviśya
bibharty avyaya īśvaraḥ

9. Hearing, sight, and touch,
Taste, and smell,
Making use of ⁴ these, and the thought-organ, he
Devotes himself to the objects of sense.
10. As he departs (from the body) or remains (in it),
Or experiences (sense-objects), while attended by the Strands,
Deluded men do not perceive him;
Those whose eye is knowledge perceive him.
11. Him also men of discipline, earnestly striving,
Perceive located in their self;
(But) even tho they strive, those whose self is unperfected
Perceive him not, the fools.
12. The splendor that belongs to the sun,
Which illumines the whole world,
And that which is in the moon and in fire,
Know that to be My splendor.
13. And entering into the earth, (all) beings
I maintain by (My) power;
And I nourish all plants,
Becoming the juicy soma (sacred plant and moon, identified).
14. I, becoming the (digestive) fire of all men,
Dwelling in the body of (all) living beings,
In union with the upper and nether breaths
Cook (digest) their food of all four sorts.
15. I am entered into the heart of every one;
From Me come memory, knowledge, and disputation;
I alone am that which is to be known by all the Vedas;
And I am the author of the Upaniṣads and the Vedas' knower.
16. Here in the world are two spirits,
The perishable, and the imperishable;
The perishable is all beings;
The imperishable is called the immovable.⁵
17. But there is a highest spirit, other (than this),
Called the Supreme Soul;
Which, entering into the three worlds,
Supports them, the undying Lord.

18. yasmāt kṣaram atīto 'ham
 akṣarād api co 'ttamaḥ
 ato 'smi loke vede ca
 prathitaḥ puruṣottamaḥ
19. yo mām evaṁ asaṁmūḍho
 jñāti puruṣottamam
 sa sarvavid bhajati mām
 sarvabhāvena bhārata
20. iti guhyatamaṁ śāstram
 idam uktaṁ mayā 'nagha
 etad buddhvā buddhimān syāt
 kṛtakṛtyaś ca bhārata
- iti puruṣottamayogo nāma pañcadaśo 'dhyāyaḥ

18. Since I transcend the perishable,
And am higher than the imperishable too,
Therefore in the world and the Veda I am
Proclaimed as the highest spirit.
 19. The man who, undeluded, thus Me
Knows as the supreme spirit,
He knows all, and devotes himself to Me
With his whole being, son of Bharata.
 20. Thus the most secret science
Has now been declared by Me, blameless one;
Being enlightened as to this, a man would have true enlightenment,
And would have done all there is to do, son of Bharata.
- Here ends the Fifteenth Chapter, called Discipline of the Highest Spirit.

XVI

śrībhagavān uvāca

1. abhayaṃ sattvasaṃsuddhir
jñānayogavyavasthitiḥ
dānaṃ damaś ca yajñaś ca
svādhyāyas tapa ārjavam
2. ahiṃsā satyam akrodhas
tyāgaḥ śāntir apaiśunaṃ
dayā bhūteṣv aloluptvaṃ
mārdavaṃ hrīr acāpalam
3. tejaḥ kṣamā dhṛtiḥ śaucam
adroho nā 'timānitā
bhavanti saṃpadaṃ daivīm
abhijātasya bhārata
4. dambho darpo 'timānaś ca
krodhaḥ pārūṣyam eva ca
ajñānaṃ cā 'bhijātasya
pārtha saṃpadam āsurīm
5. daivī saṃpad vimokṣāya
nibandhāyā 'surī matā
mā śucaḥ saṃpadaṃ daivīm
abhijāto 'si pāṇḍava
6. dvau bhūtasargau loke 'smin
daiva āsura eva ca
daivo vistaraśaḥ prokta
āsuram pārtha me śṇu
7. pravṛttiṃ ca nivṛttiṃ ca
janā na vidur āsurāḥ
na śaucam nā 'pi cā 'cāro
na satyam teṣu vidyate
8. asatyam apratiṣṭhaṃ te
jagad āhur anīśvaram
aparasparasambhūtaṃ
kim anyat kāmahaitukam

CHAPTER XVI

The Blessed One said:

1. Fearlessness, purification of essence,
Steadfastness in the discipline of knowledge,
Generosity, control, and religious worship,
Study of the Holy Word, austerities, uprightness,
2. Harmlessness, truth, no anger,
Abandonment,¹ serenity, no backbiting,
Compassion towards creatures, no greedy desire,
Gentleness, modesty, no fickleness,
3. Majesty, patience, fortitude, purity,
No injuriousness, no excessive pride,
Are (the qualities) of him that to the divine lot
Is born, son of Bharata.
4. Hypocrisy, arrogance, overweening pride,
Wrath, and harshness (of speech) too,
And ignorance, are (the qualities) of him that is born
To the demoniac lot, son of Pṛthā.
5. The divine lot leads to release,
The demoniac lot is considered to lead to bondage.
Be not grieved: to the divine lot
Thou art born, son of Pāṇḍu.
6. There are two creations of beings in this world,
The divine and the demoniac.
The divine has been explained at length;
Hear from Me of the demoniac, son of Pṛthā.
7. Both activity and its cessation²
Demoniac folk know not;
Neither purity nor yet good conduct
Nor truth is found in them.
8. Without truth, without religious basis, they
Say is the world, without a God,
Not originating in regular mutual causation;
In short, motivated by desire alone.

9. etāṃ dṛṣṭim avaṣṭabhya
naṣṭātmāno 'lpabuddhayaḥ
prabhavanty ugrakarmāṇaḥ
kṣayāya jagato 'hitāḥ
10. kāmam āśritya duṣpūraṃ
dambhamānamadānvitāḥ
mohād grhītvā 'sadgrāhān
pravartante 'śucivratāḥ
11. cintām aparimeyāṃ ca
pralayāntām upāśritāḥ
kāmapabhogaparamā
etāvad iti niścītāḥ
12. āśāpāśasatair baddhāḥ
kāmakrodhaparāyaṇāḥ
ihante kāmabhogārtham
anyāyenā 'rthasaṃcayān
13. idam adya mayā labdham
imaṃ prāpsyē manoratham
idam astī 'dam api me
bhaviṣyati punar dhanam
14. asau mayā hataḥ śatrur
haniṣye cā 'parān api
īśvaro 'ham ahaṃ bhogī
siddho 'haṃ balavān sukhi
15. ādhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya
ity ajñānavimohitāḥ
16. anekacittavibhrāntā
mohajālasamāvṛtāḥ
prasaktāḥ kāmabhogeṣu
patanti narake 'śucau
17. ātmasaṃbhāvitāḥ stabdhā
dhanamānamadānvitāḥ
yajante nāmayajñais te
dambhenā 'vidhipūrvakam

9. Holding fast to this view,
Men of lost souls, of scant intelligence,
Spring up, committing cruel deeds,
Unto the ruin of the world, noxious folk.
10. Clinging to insatiable desire,
Filled with hypocrisy, arrogance, and pride,
Thru delusion taking up false notions,³
They proceed with unclean undertakings.
11. To limitless care,
That lasts until death, they are devoted;
They make the enjoyment of desires their highest aim,
Convinced that that is all;
12. Bound by hundreds of bonds of longing,
Devoted to desire and wrath,
In order to enjoy desires, they seek
Hoardings of wealth by wrong means.
13. 'This have I gained today,
This desire I shall get,
Mine is this, and mine also this
Wealth again is going to be;
14. 'Yonder enemy has been slain by me,
And I shall slay others too;
I am lord, I control enjoyments,
I am successful, mighty, happy;
15. 'I am rich, of noble birth;
Who else is like unto me?
I shall sacrifice and give gifts, and rejoice!
Thus they say, deluded by ignorance.
16. Led astray by many fancies,
Enveloped by the snares of delusion,
Intent on the enjoyment of desires,
They fall to a foul hell.
17. Self-conceited, haughty,
Full of pride and arrogance of wealth,⁴
They do acts of religious worship in name alone,
Hypocritically, not according to the (Vedic) injunctions.

18. ahaṁkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātmaparadeheṣu
pradviṣanto 'bhyasūyakāḥ
19. tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu
20. āsurīm yonim āpannā
mūḍhā janmani-janmani
mām aprāpyai 'va kaunteya
tato yānty adhamām gatim
21. trividhaṁ narakasye 'daṁ
dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayaṁ tyajet
22. etair vimuktaḥ kaunteya
tamodvārais tribhir naraḥ
ācaraty ātmanaḥ śreyas
tato yāti parām gatim
23. yaḥ śāstravidhim utsrjya
vartate kāmakārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parām gatim
24. tasmāc chāstraṁ pramāṇaṁ te
kāryākāryavyavasthitau
jñātvā śāstravidhānoktaṁ
karma kartum ihā 'rhasi
iti daivāsurasampadvibhāgayogo nāma ṣoḍaśo 'dhyāyaḥ

18. Egotism, force, pride,
 Desire, and wrath they have taken to,
 Me in their own and others' bodies
 Hating, these envious men.
19. These cruel and hateful
 Base men, in the ceaseless round of existences,^b
 These wicked ones, I constantly hurl
 Into demoniac wombs alone.
20. Having come into a demoniac womb,
 Deluded in birth after birth,
 Not by any means attaining Me, son of Kuntī,
 Then they go to the lowest goal.
21. This is of hell the threefold
 Gate, and ruins the soul:
 Desire, wrath, and greed;
 Hence one should abandon these three.
22. Freed, son of Kuntī, from these
 Three gates of darkness, a man
 Does what is good for his soul;
 Then he goes to the highest goal.
23. Whoso neglects the law's injunction,
 And lives according to his own wilful desires,
 He does not attain perfection,
 Nor bliss, nor the highest goal.
24. Therefore let the law be thy authority
 In determining what should and should not be done.
 Knowing (action) laid down in the law's injunctions,
 Thou shouldst do (such) action in this world.

Here ends the Sixteenth Chapter, called Discipline of Distinction between Divine and Demoniac Lots.

XVII

arjuna uvāca

1. ye śāstravidhim utsrjya
yajante śraddhayā 'nvitāḥ
teṣāṃ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamaḥ

śrībhagavān uvāca

2. trividhā bhavati śraddhā
dehināṃ sā svabhāvajā
sāttvikī rājasī cai 'va
tāmasī ce 'ti tāṃ śṛṇu
3. sattvānurūpā sarvasya
śraddhā bhavati bhārata
śraddhāmayo 'yaṃ puruṣo
yo yacchraddhaḥ sa eva saḥ
4. yajante sāttvikā devān
yakṣaraksāṃsi rājasāḥ
pretān bhūtagaṇāṃś cā 'nye
yajante tāmasā janāḥ
5. aśāstravihitam ghoram
tapyante ye tapo janāḥ
dambhāhaṃkārasamyuktāḥ
kāmarāgabalanvitāḥ
6. karṣayantaḥ śarīrastham
bhūtagrāmam acetasaḥ
mām cai 'vā 'ntaḥśarīrastham
tān viddhy āsuraniścayān
7. āhāras tv api sarvasya
trividho bhavati priyaḥ
yajñas tapas tathā dānam
teṣāṃ bhedaṃ imaṃ śṛṇu
8. āyuhṣattvabalārogya-
sukhaprītivivardhanāḥ
rasyāḥ snigdhāḥ sthirā hr̥dyā
āhārāḥ sāttvikapriyāḥ

CHAPTER XVII

Arjuna said:

1. Those who, neglecting the law's injunction,
Perform acts of worship filled with faith, —
What, however, is their basis, Kṛṣṇa?
Goodness, or passion, or darkness?

The Blessed One said:

2. Of three kinds is the faith
Of embodied (souls); it springs from their original nature;
It is characterized by goodness, or passion,
Or darkness. Hear how it is!
3. In accord with the essential nature of every man
Is his faith, son of Bharata.
Man here is made up of faith;
As a man's faith is, just so is he.
4. Men of goodness worship the gods,
Men of passion sprites and ogres,
To ghosts and the hordes of goblins others,
The folk of darkness, pay worship.
5. Not enjoined in the law, cruel
Austerities — folk who practise them,
Wedded to hypocrisy and egotism,
Filled with desire, passion, and violence,¹
6. Starving within the body
The conglomerate of elements, the fools,
And (starving) Me Myself, who am within the body,
Know that they have demoniac resolve.
7. But the food also, of every man
Beloved, is of three kinds;
Likewise their worship, austerities, and gifts;
Hear now the distinction between them.
8. Life, courage, strength, good health,
Happiness, and satisfaction increasing,
Tasty, rich, substantial, and heart-gladdening,
Such foods are beloved of the man of goodness.

9. kaṭvamlalavaṇātyuṣṇa-
tikṣṇarūkṣavidāhinaḥ
āhārā rājasasye 'ṣṭā
duḥkhaśokāmayapradāḥ
10. yātayāmaṃ gatarasaṃ
pūti paryuṣitaṃ ca yat
ucchiṣṭaṃ api cā 'medhyaṃ
bhojanaṃ tāmasapriyam
11. aphaḷākāṅkṣibhir yajño
vidhidṛṣṭo ya ijjate
yaṣṭavyam eve 'ti manaḥ
samādhāya sa sāttvikaḥ
12. abhisamdhāya tu phalaṃ
dambhārtham api cai 'va yat
ijjate bhārataśreṣṭha
taṃ yajñaṃ vidhi rājasam
13. vidhihīnam asṛṣṭānnaṃ
mantrahīnam adakṣiṇam
śraddhāvīrahitam yajñaṃ
tāmasaṃ paricakṣate
14. devadvijaguruprājña-
pūjanaṃ śaucam ārjavam
brahmacāryam ahimsā ca
śārīraṃ tapa ucyate
15. anudvegakaraṃ vākyaṃ
satyaṃ priyahitaṃ ca yat
svādhyāyābhyāsanaṃ cai 'va
vāñmayam tapa ucyate
16. manaḥprasādaḥ saumyatvaṃ
maunaṃ ātmavinigrahaḥ
bhāvasaṃśuddhir ity etat
tapo mānasam ucyate
17. śraddhayā parayā taptaṃ
tapas tat trividhaṃ naraīḥ
aphalākāṅkṣibhir yuktaiḥ
sāttvikaṃ paricakṣate

9. Pungent, sour, salty, very hot,
Sharp, astringent, heating,
Such foods are desired of the man of passion;
They cause pain, misery, and sickness.
10. Spoiled, its taste lost,
Putrid, and stale,
Leavings, and also filth,
Such food is beloved of the man of darkness.
11. By men who are not desirous of fruits, worship
Which is offered as contemplated by injunctions,
With the thought that it is simply one's duty to offer it, the mind
Concentrating, that is of goodness.
12. But with a view to the fruit,
And also if for mere hypocritical ostentation
It is offered, O best of Bharatas,
That worship know to be of passion.
13. In which no injunction is observed nor food given out,
No holy texts recited nor sacrificial fee paid,
Devoid of faith, such worship
They say is of darkness.
14. To gods, brahman, reverend elders, and wise men
Respectful homage; purity, uprightness,
Chastity, and harmlessness;
This is called austerity of the body.
15. Words that cause no disturbance,
That are true, and pleasingly beneficial;
Also practice of recitation in study (of sacred texts);
This is called austerity of speech.
16. Serenity of mind, kindliness,
Silence, self-control,
And purification of being, this
Is called austerity of mind.
17. With the highest faith performed,
This threefold austerity, by men
Not seeking fruits and disciplined,
They call (austerity) of goodness.

18. satkāramānapūjārthaṃ
tapo dambhena cai 'va yat
kriyate tad iha proktaṃ
rājasam calam adhruvam
19. mūdhagrāheṇā 'tmano yat
pīḍayā kriyate tapaḥ
parasyo 'tsādanārthaṃ vā
tat tāmasam udāhṛtam
20. dātavyam iti yad dānaṃ
dīyate 'nupakāriṇe
deśe kāle ca pātre ca
tad dānaṃ sāttvikam smṛtam
21. yat tu pratyupakārārthaṃ
phalam uddīśya vā punaḥ
dīyate ca parikliṣṭam
tad dānaṃ rājasam smṛtam
22. adeśakāle yad dānam
apātrebhyaś ca dīyate
asatkṛtam avajñātaṃ
tat tāmasam udāhṛtam
23. om tat sad iti nirdeśo
brahmaṇas trividhaḥ smṛtaḥ
brāhmaṇās tena vedāś ca
yajñāś ca vihitāḥ purā
24. tasmād om ity udāhṛtya
yajñadānatapaḥkriyāḥ
pravartante vidhānoktāḥ
satataṃ brahmavādinām
25. tad ity anabhisamdhāya
phalam yajñatapahkriyāḥ
dānakriyāś ca vividhāḥ
kriyante mokṣakāṅkṣibhiḥ
26. sadbhāve sādhubhāve ca
sad ity etat prayujyate
praśaste karmaṇi tathā
sacchabdaḥ pārtha yujyate

18. With a view to respect, honor, and reverence,
And with sheer hypocrisy, what austerity
Is performed, that is called in this world
(Austerity) of passion; it is insecure and impermanent.
19. If with deluded notions,² or with self-
Torture, austerity is performed,
Or in order to destroy another,
That is declared to be of darkness.
20. The gift which with the mere thought 'One must give!'
Is given to one that does no (return) favor,
At the proper place and time, to a worthy person,
That gift is said to be of goodness.
21. But what in order to get a return favor,
Or with a view to the fruit as well,
Or when it hurts to give, is given,
That gift is said to be of passion.
22. What gift at the wrong place and time
And to unworthy persons is given,
Without (suitable) marks of respect and with contempt,
That is declared to be of darkness,
23. *Om, Tat, Sat*: thus the designation
Of Brahman,³ threefold, is recorded.
Thereby brahmans, and Vedas,
And acts of worship were fashioned of old.
24. Therefore after pronouncing *Om*
Acts of worship, gift, and austerity
Are undertaken as prescribed in (Vedic) injunctions
Always on the part of students of Brahman.
25. With *Tat* ('That'), and without aiming
At fruit, acts of worship and austerity
And acts of giving of various sorts
Are performed by men that seek release.
26. In the meaning of 'real' and in the meaning of 'good'
The word *Sat* is employed;
Likewise of a laudable action
The word *Sat* is used, son of Prthā.

27. yajñe tapasi dāne ca
sthitiḥ sad iti co 'cyate
karma cai 'va tadarthīyaṃ
sad ity evā 'bhidhīyate

28. āsraddhayā hutam dattam
tapas taptam kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha

iti śraddhātrayavibhāgayogo nāma saptadaśo 'dhyāyah

27. Also in the matter of worship, austerity, and giving,
Steadfastness is called *Sat*;
And action for such purposes as those
Is likewise called *Sat* ('good').

28. Oblation offered or gift given without faith,
Or austerity or action thus performed,
Is called *Asat* (not *Sat*, not good), son of Pṛthā;
It is naught hereafter and naught in this world.

Here ends the Seventeenth Chapter, called Discipline of Distinction of
Three Kinds of Faith.

XVIII

arjuna uvāca

1. saṁnyāsasya mahābāho
tattvam icchāmi veditum
tyāgasya ca hṛṣīkeśa
pṛthak keśiniṣūdana

śrībhagavān uvāca

2. kāmānāṁ karmaṇāṁ nyāsaṁ
saṁnyāsaṁ kavayo viduḥ
sarvakarmaphalatyāgaṁ
prāhus tyāgaṁ vicakṣaṇāḥ
3. tyājyaṁ doṣavad ity eke
karma prāhur manīṣiṇaḥ
yajñadānatapaḥkarma
na tyājyaṁ iti cā 'pare
4. niścayaṁ śṛṇu me tatra
tyāge bharatasattama
tyāgo hi puruṣavyāghra
trividhaḥ saṁprakīrtitaḥ
5. yajñadānatapaḥkarma
na tyājyaṁ kāryaṁ eva tat
yajño dānaṁ tapaś cai 'va
pāvanāni manīṣiṇām
6. etāny api tu karmāṇi
saṅgaṁ tyaktvā phalāni ca
kartavyāni 'ti me pārtha
niścitaṁ matam uttamam
7. niyatasya tu saṁnyāsaḥ
karmaṇo no 'papadyate
mohāt tasya parityāgas
tāmasaḥ parikīrtitaḥ
8. duḥkham ity eva yat karma
kāyakleśabhayāt tyajet
sa kṛtvā rājasam tyāgaṁ
nai 'va tyāgaphalaṁ labhet

CHAPTER XVIII

Arjuna said:

1. Of renunciation, great-armed one,
I desire to know the truth,
And of abandonment, Hṛṣīkeśa,
Severally, Slayer of Keśin.

The Blessed One said:

2. The renouncing of acts of desire
Sages call renunciation.
The abandonment of all action-fruits
The wise call abandonment.
3. That it must be abandoned as sinful, some
Wise men say of action;
That actions of worship, gift, and austerity
Must not be abandoned, say others.
4. Hear my decision in this matter
Of abandonment, best of Bharatas;
For abandonment, O man-tiger,
Is reputed to be threefold.
5. Actions of worship, gift, and austerity
Must not be abandoned, but rather performed;
Worship, gift, and austerity
Are purifiers of the wise.
6. However, these actions
With abandonment of attachment and fruits
Must be performed: this, son of Pṛthā, is My
Definite and highest judgment.
7. But abandonment of a (religiously) required
Action is not seemly;
Abandonment thereof owing to delusion
Is reputed to be of the nature of darkness.
8. Just because it is troublesome, what action
One abandons thru fear of bodily affliction,
Such a man performs an abandonment that is of the nature of passion;
By no means shall he get any fruit of (this) abandonment.

9. kāryam ity eva yat karma
niyataṃ kriyate 'rjuna
saṅgaṃ tyaktvā phalaṃ cai 'va
sa tyāgaḥ sāttviko mataḥ
10. na dveṣṭy akuśalaṃ karma
kuśale nā 'nuśajjate
tyāgī sattvasamāviṣṭo
medhāvī chinnaśaṃsayah
11. na hi dehabhṛtā śakyam
tyaktuṃ karmāṇy aśeṣataḥ
yas tu karmaphalatyāgī
sa tyāgī 'ty abhidhīyate
12. aniṣṭam iṣṭam miśraṃ ca
trividhaṃ karmaṇaḥ phalam
bhavaty atyāgināṃ pretya
na tu saṃnyāsināṃ kvacit
13. pañcai 'tāni mahābāho
kāraṇāni nibodha me
sāṃkhye kṛtānte proktāni
siddhaye sarvakarmaṇām
14. adhiṣṭhānaṃ tathā kartā
kāraṇaṃ ca pṛthagvidham
vividhāś ca pṛthakceṣṭā
daivaṃ cai 'vā 'tra pañcamam
15. śarīravānmanobhir yat
karma prārabhate narah
nyāyyaṃ vā viparitaṃ vā
pañcai 'te tasya hetavaḥ
16. tatrai 'vaṃ sati kartāram
ātmānaṃ kevalaṃ tu yah
paśyaty akṛtabuddhitvān
na sa paśyati durmatih
17. yasya nā 'haṃkṛto bhāvo
buddhir yasya na lipyate
hatvā 'pi sa imāṃl lokān
na hanti na nibadhyate

9. Simply because it ought to be done, when action
That is (religiously) required is performed, Arjuna,
Abandoning attachment and fruit,
That abandonment is held to be of goodness.
10. He loathes not disagreeable action,
Nor does he cling to agreeable (action),
The man of abandonment who is filled with goodness,
Wise, whose doubts are destroyed.
11. For a body-bearing (soul) can not
Abandon actions without remainder;
But he who abandons the fruit of action
Is called the man of (true) abandonment.
12. Undesired, desired, and mixed —
Threefold is the fruit of action
That ensues after death for those who are not men of abandonment,
But never for men of renunciation.
13. O great-armed one, these five
Factors learn from Me,
Which are declared in the reason-method¹ doctrine
For the effective performance of all actions.
14. The (material) basis, the agent too,
And the instruments of various sorts,
And the various motions of several kinds,
And just Fate as the fifth of them.²
15. With body, speech, or mind, whatever
Action a man undertakes,
Whether it be lawful or the reverse,
These are its five factors.
16. This being so, as agent herein
Whoso however the self alone
Regards, because his intelligence is imperfect,
He does not see (truly), the fool.
17. Whose state (of mind) is not egoized,
Whose intelligence is not stained,
He, even tho he slays these folk,
Does not slay, and is not bound (by his actions).

18. jñānaṃ jñeyaṃ parijñātā
trividhā karmacodanā
karaṇaṃ karma karte 'ti
trividhaḥ karmasaṃgrahaḥ
19. jñānaṃ karma ca kartā ca
tridhai 'va guṇabhedataḥ
procyate guṇasaṃkhyāne
yathāvac chrṇu tāny api
20. sarvabhūteṣu yenai 'kaṃ
bhāvam avyayam ikṣate
avibhaktaṃ vibhakteṣu
taj jñānaṃ viddhi sāttvikam
21. prthaktvena tu yaj jñānaṃ
nānābhāvān prthagvidhān
vetti sarveṣu bhūteṣu
taj jñānaṃ viddhi rājasam
22. yat tu kṛtsnavad ekasmin
kārye saktam ahetukam
atattvārthavad alpaṃ ca
tat tāmasam udāhṛtam
23. niyataṃ saṅgarahitam
arāgadveṣataḥ kṛtam
aphalaprepsunā karma
yat tat sāttvikam ucyate
24. yat tu kāmepsunā karma
sāhaṃkāreṇa vā punaḥ
kriyate bahulāyāsaṃ
tad rājasam udāhṛtam
25. anubandhaṃ kṣayaṃ hiṃsām
anapekṣya ca pauraṣam
mohād ārabhyate karma
yat tat tāmasam ucyate
26. muktasaṅgo 'nahaṃvādī
dhr̥tyutsāhasamanvitaḥ
siddhyasiddhyor nirvikāraḥ
kartā sāttvika ucyate

18. Knowledge, the object of knowledge, the knower,
Form the threefold impellent cause of action;
Instrument, action, and the agent,
Form the threefold summary of action.³
19. Knowledge, and action, and the agent
Are of just three kinds, according to difference of Strands;
So it is declared in the theory of the Strands;⁴
Hear of them also, how they are.
20. Whereby in all beings one
Unchanging condition men perceive,
Unmanifold in the manifold,
Know that that knowledge is of goodness.
21. But what knowledge in various fashion
Different conditions of various sorts
Sees in all beings,
Know that that knowledge is of passion.
22. But what knowledge to one — as if it were all —
Thing to be done is attached, unconcerned with causes,⁵
Not dealing with the true nature of things, and insignificant,
That is declared to be of darkness.
23. Obligatory, free from attachment,
Done without desire or loathing,
By one who seeks no fruit from it, action
Such as this is called of goodness.
24. But action which by one seeking desires,
Or again by one who is selfish,
Is done, with much weary labor,
That is declared to be of passion.
25. Consequences, loss, injury (to others),
And (one's own) human power disregarding,
Owing to delusion, when action is undertaken,
It is declared to be of darkness.
26. Free from attachment, not talking of himself,
Full of steadfastness and energy,
Unchanged in success or failure,
Such an agent is called one of goodness.

27. rāgī karmaphalaprepsur
 lubdho hiṃsātmako 'śuciḥ
 harṣaśokānviṭaḥ kartā
 rājasah parikīrtitaḥ
28. ayuktaḥ prākṛtaḥ stabdhaḥ
 śaṭho naikṛtiko 'lasaḥ
 viṣādī dīrghasūtrī ca
 kartā tāmasa ucyate
29. buddher bhedaṃ dhṛteś cai 'va
 guṇatas trividhaṃ śṛṇu
 procyamānam aśeṣeṇa
 prthaktvena dhanamjaya
30. pravṛttiṃ ca nivṛttiṃ ca
 kāryākārye bhayābhaye
 bandhaṃ mokṣaṃ ca yā vetti
 buddhiḥ sā pārtha sāttvikī
31. yayā dharmam adharmaṃ ca
 kāryaṃ cā 'kāryam eva ca
 ayathāvat prajānāti
 buddhiḥ sā pārtha rājasī
32. adharmaṃ dharmam iti yā
 manyate tamasā 'vṛtā
 sarvārthān viparītāmś ca
 buddhiḥ sā pārtha tāmasī
33. dhṛtyā yayā dhārayate
 manahprāṇendriyakriyāḥ
 yogenā 'vyabhicāriṇyā
 dhṛtiḥ sā pārtha sāttvikī
34. yayā tu dharmakāmārthān
 dhṛtyā dhārayate 'rjuna
 prasaṅgena phalākāṅkṣī
 dhṛtiḥ sā pārtha rājasī
35. yayā svapnaṃ bhayaṃ śokaṃ
 viṣādaṃ madam eva ca
 na vimuñcati durmedhā
 dhṛtiḥ sā pārtha tāmasī

27. Passionate, seeking the fruits of action,
Greedy, injurious, impure,
Full of joy and grief, such an agent
Is celebrated as one of passion.
28. Undisciplined, vulgar, arrogant,
Tricky, dishonest, lazy,
Despondent, and procrastinating,
Such an agent is said to be of darkness.
29. The distinction of intelligence and of firmness, also,
Threefold according to the Strands, hear
Fully expounded
In their several forms, Dhanamjaya.
30. Activity and cessation from it,
Things to be done and not to be done, danger and security,
Bondage and release, that which knows these
Is the intelligence that is of goodness, son of Pṛthā.
31. Whereby right and unright,
And things to be done and not to be done,
Are understood incorrectly,
That intelligence, son of Pṛthā, is of passion.
32. Right as unright what
Conceives, obscured by darkness,
And all things contrary (to the truth),
That intelligence, son of Pṛthā, is of darkness.
33. The firmness with which one holds fast
The activities of the mind, life-breaths, and senses,
And which is unswerving in discipline,
That firmness is of goodness, son of Pṛthā.
34. But when to religion, love, and wealth
With firmness he holds fast, Arjuna,
With attachment, desirous of the fruits,
That firmness is of passion, son of Pṛthā.
35. Whereby sleep, fear, sorrow,
Despondency, and pride,
The foolish man does not let go,
That firmness is of darkness, son of Pṛthā.

36. sukhaṃ tv idānīm trividhaṃ
 śṛṇu me bharataṛṣabha
 abhyāsād ramate yatra
 duḥkhāntaṃ ca nigacchati
37. yat tad agre viṣaṃ iva
 pariṇāme 'mṛtopamam
 tat sukhaṃ sāttvikaṃ proktam
 ātmabuddhiprasādaḥ
38. viṣayendriyaśamyogād
 yat tad agre 'mṛtopamam
 pariṇāme viṣaṃ iva
 tat sukhaṃ rājasam smṛtam
39. yad agre cā 'nubandhe ca
 sukhaṃ mohanam ātmanaḥ
 nidrālasyaḥ pramādotthaṃ
 tat tāmasam udāhṛtam
40. na tad asti pṛthivyām vā
 divi deveṣu vā punaḥ
 sattvaṃ prakṛtijair muktaṃ
 yad ebhiḥ syāt tribhir guṇaiḥ
41. brāhmaṇakṣatriyaviśāṃ
 śūdrāṇāṃ ca paramtapa
 karmāṇi pravibhaktāni
 svabhāvaprabhavair guṇaiḥ
42. śamo damas tapaḥ śaucaṃ
 kṣāntir ārjavam eva ca
 jñānaṃ vijñānam āstikyam
 brahmakarma svabhāvajam
43. śauryaṃ tejo dhṛtir dākṣyaṃ
 yuddhe cā 'py apalāyanam
 dānam īśvarabhāvaś ca
 kṣātraṃ karma svabhāvajam
44. kṛṣṇa gurakṣya vāṇijyaṃ
 vaiśyakarma svabhāvajam
 paricaryātmakaṃ karma
 śūdrasyā 'pi svabhāvajam

36. But now the threefold happiness
Hear from Me, bull of Bharatas.
That in which he comes to delight thru long practice (only),
And comes to the end of suffering,
37. Which in the beginning is like poison,
But in maturity like nectar,
That is called the happiness of goodness,
Sprung from serenity of soul and of intellect.⁶
38. (Springing) from union of the senses and their objects,
That which in the beginning is like nectar,
In maturity like poison,
That happiness is recorded as of passion.
39. Which both in the beginning and in its consequence
Is a happiness that deludes the self,
Arising from sleep, sloth, and heedlessness,
That is declared to be of darkness.
40. There is no thing, whether on earth,
Or yet in heaven, among the gods,
No being which free from the material-nature-born
Strands, these three, might be.
41. Of brahmans, warriors, and artisans,
And of serfs, scorcher of the foe,
The actions are distinguished
According to the Strands that spring from their innate nature.
42. Calm, (self-)control, austerities, purity,
Patience, and uprightness,
Theoretical and practical knowledge, and religious faith,
Are the natural-born actions of brahmans.
43. Heroism, majesty, firmness, skill,
And not fleeing in battle also,
Generosity, and lordly nature,
Are the natural-born actions of warriors.
44. Agriculture, cattle-tending, and commerce
Are the natural-born actions of artisans;
Action that consists of service
Is likewise natural-born to a serf.

45. sve-sve karmaṇy abhirataḥ
 saṃsiddhiṃ labhate naraḥ
 svakarmanirataḥ siddhiṃ
 yathā vindati tac chr̥ṇu
46. yataḥ pravṛttir bhūtānāṃ
 yena sarvam idaṃ tatam
 svakarmanā tam abhyarcya
 siddhiṃ vindati mānavaḥ
47. śreyān svadharmo viguṇaḥ
 paradharmāt svanuṣṭhitāt
 svabhāvanīyataṃ karma
 kurvan nā 'pnoti kilbiṣam
48. sahajaṃ karma kaunteya
 sadoṣam api na tyajet
 sarvārambhā hi doṣeṇa
 dhūmenā 'gnir ivā 'vṛtāḥ
49. asaktabuddhiḥ sarvatra
 jītātmā vigatasprhaḥ
 naiṣkarmyasiddhiṃ paramāṃ
 saṃnyāsenā 'dhigacchati
50. siddhiṃ prāpto yathā brahma
 tathā 'pnoti nibodha me
 samāsenai 'va kaunteya
 niṣṭhā jñānasya yā parā
51. buddhyā viśuddhayā yukto
 dhṛtyā 'tmānaṃ niyamy ca
 śabdādīn viśayāṃs tyaktvā
 rāgadveṣau vyudasya ca
52. viviktasevī laghvāśī
 yatavākkāyamānasaḥ
 dhyānayogaparo nityaṃ
 vairāgyaṃ samupāśritaḥ
53. ahaṃkāraṃ balaṃ darpaṃ
 kāmaṃ krodhaṃ parigrahaṃ
 vimucya nirmamaḥ śānto
 brahmabhūyāya kalpate

45. Taking delight in his own special kind of action,
A man attains perfection;
Delighting in one's own special action, success
How one reaches, that hear!
46. Whence comes the activity⁷ of beings,
By whom this all is pervaded, —
Him worshiping by (doing) one's own appropriate action,
A man attains perfection.
47. Better one's own duty, (even) imperfect,
Than another's duty well performed.
Action pertaining to his own estate
Performing, he incurs no guilt.
48. Natural-born action, son of Kuntī,
Even tho it be faulty, one should not abandon.
For all undertakings by faults
Are dimmed, as fire by smoke.
49. His mentality unattached to any object,
Self-conquered, free from longings,
To the supreme perfection of actionlessness
He comes thru renunciation.
50. Having attained perfection, how to Brahman
He also attains, hear from Me,
In only brief compass, son of Kuntī;
Which is the highest culmination of knowledge.
51. With purified mentality disciplined,
And restraining himself with firmness,
Abandoning the objects of sense, sounds and the rest,
And putting away desire and loathing,
52. Cultivating solitude, eating lightly,
Restraining speech, body, and mind,
Devoted to the discipline of meditation constantly,
Taking refuge in dispassion,
53. From egotism, force, pride,
Desire, wrath, and possession
Freed, unselfish, calmed,
He is fit for becoming Brahman.

54. brahmabhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
madbhaktiṃ labhate parām
55. bhaktyā mām abhijānāti
yāvān yaś cā 'smi tattvataḥ
tato mām tattvato jñātvā
viśate tadanantaram
56. sarvakarmāṇy api sadā
kurvāṇo madvyapāśrayaḥ
matprasādād avāpnoti
śāśvataṃ padam avyayam
57. cetasā sarvakarmāṇi
mayi samnyasya matparaḥ
buddhiyogam upāśritya
maccittaḥ satataṃ bhava
58. maccittaḥ sarvadurgāṇi
matprasādāt tariṣyasi
atha cet tvam ahaṃkāraṇ
na śroṣyasi vinaṅkṣyasi
59. yad ahaṃkāram āśritya
na yotsya iti manyase
mithyai 'sa vyavasāyas te
prakṛtis tvām niyokṣyati
60. svabhāvajena kaunteya
nibaddhaḥ svena karmaṇā
kartuṃ ne 'cchasi yaṃ mohāt
kariṣyasi avaśo 'pi tat
61. īśvaraḥ sarvabhūtānām
hrddeśe 'rjuna tiṣṭhati
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā
62. tam eva śaraṇaṃ gaccha
sarvabhāvena bhārata
tatprasādāt parām śāntiṃ
sthānaṃ prāpsyasi śāśvataṃ

54. Having become Brahman, serene-souled,
He neither grieves nor longs;
Alike to all beings,
He attains supreme devotion to Me.
55. Thru devotion he comes to know Me,
What My measure is, and who I am, in very truth;
Then, knowing Me in very truth,
He enters into (Me) straightway.
56. Even tho all actions ever
He performs, relying on Me,
By My grace he reaches
The eternal, undying station.
57. With thy thoughts all actions
Casting upon Me,⁸ devoted to Me,
Turning to discipline of mentality,
Keep thy mind ever fixed on Me.
58. If thy mind is on Me, all difficulties
Shalt thou cross over by My grace;
But if thru egotism thou
Wilt not heed, thou shalt perish.
59. If clinging to egotism
Thou thinkest 'I will not fight!,'
Vain is this thy resolve;
(Thine own) material nature will coerce thee.
60. Son of Kuntī, by thine own natural
Action held fast,
What thru delusion thou seekest not to do,
That thou shalt do even against thy will.
61. Of all beings, the Lord
In the heart abides, Arjuna,
Causing all beings to turn around
(As if) fixed in a machine,⁹ by his magic power.
62. To Him alone go for refuge
With thy whole being, son of Bharata;
By His grace, supreme peace
And the eternal station shalt thou attain.

63. iti te jñānam ākhyātam
 guhyād guhyataram mayā
 vimṛśyai 'tad aśeṣeṇa
 yathe 'cchasi tathā kuru
64. sarvaguhyatamaṁ bhūyaḥ
 śṛṇu me paramaṁ vacaḥ
 iṣṭo 'si me dṛḍham iti
 tato vakṣyāmi te hitam
65. manmanā bhava madbhakto
 madyājī māṁ namaskuru
 mām evai 'śyasi satyaṁ te
 pratijāne priyo 'si me
66. sarvadharmān parityajya
 mām ekaṁ śaraṇaṁ vraja
 ahaṁ tvā sarvapāpebhyo
 mokṣayiṣyāmi mā śucaḥ
67. idaṁ te nā 'tapaskāya
 nā 'bhaktāya kadācana
 na cā 'śuśrūṣave vācyaṁ
 na ca mām yo 'bhyasūyati
68. ya idaṁ paramaṁ guhyaṁ
 madbhakteṣv abhidhāsyati
 bhaktiṁ mayi parāṁ kṛtvā
 mām evai 'śyaty asaṁśayaḥ
69. na ca tasmān manuṣyeṣu
 kaścin me priyakṛttamaḥ
 bhavitā na ca me tasmād
 anyah priyataro bhuvi
70. adhyeṣyate ca ya imaṁ
 dharmaṁ saṁvādam āvayoḥ
 jñānayajñena tenā 'ham
 iṣṭaḥ syām iti me matiḥ
71. śraddhāvān anasūyaś ca
 śṛṇuyād api yo narah
 so 'pi muktaḥ śubhāṁl lokān
 prāpnuyāt puṇyakarmaṇām

63. Thus to thee has been expounded the knowledge
That is more secret than the secret, by Me;
After pondering on it fully,
Act as thou thinkest best.
64. Further, the highest secret of all,
My supreme message, hear.
Because thou art greatly loved of Me,
Therefore I shall tell thee what is good for thee.
65. Be Me-minded, devoted to Me;
Worshiping Me, revere Me;
And to Me alone shalt thou go; truly to thee
I promise it — (because) thou art dear to Me.
66. Abandoning all (other) duties,
Go to Me as thy sole refuge;
From all evils I thee
Shall rescue: be not grieved!
67. This on thy part to no one not endowed with austerity,
Nor ever to one not devoted,
Nor to one not obedient, must be told,
Nor to one who murmurs against Me.
68. Whoso this supreme secret
Shall make known to My devotees,
Showing utmost devotion to Me,
Shall go just to Me, without a doubt.
69. And not than he among men
Is there any who does things more pleasing to Me;
Nor shall there be than he to Me
Any other dearer on earth.
70. And whoso shall study this
Colloquy on duty between us two,
By him with knowledge-worship I
Would be worshiped: so I hold.
71. With faith, and not murmuring against it,
What man even hears it,
He too shall be released, and the fair worlds
Of men of virtuous deeds shall he attain.

72. kaccid etac chrutaṃ pārtha
tvayai 'kāgreṇa cetasā
kaccid ajñānasaṃmohaḥ
prapaṣṭas te dhanamjaya

arjuna uvāca

73. naṣṭo mohaḥ smṛtir labdhā
tvatprasādān mayā 'cyuta
sthito 'smi gatasamdehaḥ
kariṣye vacanaṃ tava

saṃjaya uvāca

74. ity ahaṃ vāsudevasya
pārthasya ca mahātmanaḥ
saṃvādam imam āsrauṣam
adbhutaṃ romaharṣaṇam

75. vyāsaprasādāc chrutavān
etaḍ guhyam ahaṃ param
yogaṃ yogeśvarāt kṛṣṇāt
sākṣāt kathayataḥ svayam

76. rājan saṃsmṛtya-saṃsmṛtya
saṃvādam imam adbhutam
keśavārjunayoḥ puṇyaṃ
hṛṣyāmi ca muhur-muhuh

77. tac ca saṃsmṛtya-saṃsmṛtya
rūpam atyadbhutaṃ hareḥ
vismayo me mahān rājan
hṛṣyāmi ca punaḥ-punaḥ

78. yatra yogeśvaraḥ kṛṣṇo
yatra pārho dhanurdharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama

iti mokṣasaṃnyāsayogo nāmā 'ṣṭādaśo 'dhyāyaḥ
iti śrīmadbhagavadgītā upaniṣadaḥ samāptāḥ

72. Has this been heard, son of Pṛthā,
 By thee with concentrated thought?
 Has the confusion of ignorance
 In thee been destroyed, Dhanamjaya?

Arjuna said:

73. Destroyed the confusion; attention (to the truth) is won,
 By Thy grace, on my part, O Changeless One;
 I stand firm, with doubts dispersed;
 I shall do Thy word.

Samjaya said:

74. Thus I of Vāsudeva
 And the exalted son of Pṛthā
 This colloquy have heard,
 Marvelous and thrilling.
75. By the grace of Vyāsa have I heard
 This supreme secret,
 This discipline, from Kṛṣṇa the Lord of Discipline,
 Speaking it Himself in very person.
76. O king, as I recall again and again
 This marvelous colloquy,
 And holy, of Keśava and Arjuna,
 I thrill with joy at every moment.
77. And as I recall again and again that
 Most wondrous form of Hari,
 Great is my amazement, O king,
 And I thrill with joy again and again.
78. Where is Kṛṣṇa the Lord of Discipline,
 And where is the Bowman, the son of Pṛthā,
 There fortune, victory, prosperity,
 And statecraft are firmly fixed, I ween.

Here ends the Eighteenth Chapter, called Discipline of Renunciation
 unto Salvation.

THE END OF THE BHAGAVAD GĪTĀ.

NOTES TO THE TRANSLATION

Ś denotes the Sanskrit commentary of Śaṅkara; R, that of Rāmānuja.

Notes on Chapter I

1. (Verse 10) Bhīṣma was the commander of the Kuru army. Bhīma, the third of the sons of Pāṇḍu, was not the actual leader of their army; he is here opposed to Bhīṣma for the sake of the word-play on the two names.

2. (Colophon) The titles given to each of the eighteen chapters in the final colophons are late additions, not parts of the original text. Many of them vary in the MSS. and printed texts, but it is hardly worth while to record these variations.

Notes on Chapter II

1. (Vs 5) I.e., without waiting for such a punishment in a future life. Interference with a guru's desires is a heinous sin. This verse has caused much unnecessary discussion; see *JAOS.* 52. 71 f.

2. (Vs 11) The meaning is that Arjuna shows ignorant presumption in daring to discuss learned topics while showing himself so uninformed as to mourn the dead. So essentially R. See *JAOS.* 52. 70 f.; and cf. *prājñavādikaḥ*, "talking as (pretending to be) wise," *Mbh.* ii. 2288 (Critical edition ii. 61. 38).

3. (Vs 14) So Garbe and Deussen; cf. *Bṛhad Āraṇyaka Upaniṣad* 4. 3. 10. Ś, 'senses,' or (alternatively) 'objects of sense'; R the latter; both supported only by fantastic etymologies. Hill follows the second, Telang and Barnett the first, of Ś's guesses.

4. (Vs 15) So Ś, Telang, Garbe, Deussen, Barnett; or, 'steadfast' (R, Senart, Hill).

5. (Vs 20) So, essentially, R, Telang, Barnett. The second *na* is to be taken closely with *bhavitā* (together, 'will come not to be'), which compound expression is negated by the first *na*, as in vs 12 *na . . . nāsam*. Otherwise, but implausibly, Ś (who understands *abhavitā*), and other moderns. The objection commonly raised to R's interpretation is that the soul should not be spoken of as having 'come to be,' since it has existed from everlasting. But this is a slight and superficial inconsistency, really only verbal in character; much more serious ones are very common in the *Gītā*.

6. (Vs 39) *Sāṃkhya*; see Vol. 2, pp. 63 ff.

7. (Vs 42) Or, 'in talk about the Vedas'?

8. (Vs 43) So Ś, Telang, Garbe, Deussen, Barnett, Senart, Hill. A possible alternative would be 'rebirth and the fruit of actions.'

9. (Vs 45) *sattva*; both Ś and R, followed by Barnett, take it to mean the 'Strand' (*guṇa*) of that name. This may be right, tho seemingly inconsistent with the context. But *sattva* may also mean 'truth, reality' (so Deussen, Hill), 'purity,' or 'courage' (so Telang, Garbe).

10. (Vs 59) The fasting man, until he 'sees the highest,' cannot help feeling longing for food, i.e. for 'flavor,' the object of the sense of taste, tho he feels no longing for the objects of the other senses. After a sufficiently long fast (interpreted as a sign that he 'sees the highest'), a man ceases even to feel hungry. Hindu commentators and modern interpreters have a different interpretation, abandoning the simple and familiar meaning of the word *rasa* (which can hardly mean anything but 'flavor' in the above sense, coming immediately after *viṣayāḥ* and clearly meant as one of the 'objects of sense'), for a more forced one.

11. (Vs 66) Here, 'effective religious impulse'; the word *bhāvanā* means 'bringing to be, tendency to produce something (here, religious effort).' It is a technical word of the Mīmāṃsā system; see Edgerton, *The Mīmāṃsā Nyāya Prakāśa*, Glossarial Index s.v., and p. 5 ff.

12. (Vs 70) Or, 'stability.'

13. (Vs 72) I.e., fixation in or of Brahman, or resulting in the attainment of Brahman. Ś, *brahmaṇi bhavā*; R, *brahmaṇāpīkā*.

14. (Vs. 72) I.e., *nirvāṇa* in, or that is, Brahman; R, *nirvāṇamayaṃ brahma*.

Notes on Chapter III

1. (Vs 2) R reads *cva* for *iva*, 'that are quite confused.' Cf. *JAOS.* 52. 73.

2. (Vs 3) Sāṃkhya; see ii. 39 and note.

3. (Vs 15) In xiv. 3, 4 Brahman clearly equals Prakṛti (cf. my Vol. 2, p. 52); and here also, in the first two occurrences at least, it is probably felt vaguely in some such way (cf. the notes of Garbe and Hill). But the whole progression of terms in vss 14, 15 cannot be forced into a really logical sequence; however the words be interpreted, the conclusion does not follow from the premises. 'Worship' is not the starting-point of the series but an intermediate term.

4. (Vs 16) *aghāyur*, taken by Ś, R, and some moderns as a compound of *agha* and *āyus*, 'of evil life.' It seems to occur only here in classical Śanskrit; but it is probably to be understood as the Vedic *aghāyu*, not a compound but from a denominative verb stem based on *agha*.

5. (Vs 30) See note on v. 10, below.

6. (Vs 38) So R, Barnett, Deussen, Senart, Hill (also Schlegel and Boehtlingk); according to Ś, Telang, Garbe, 'this [knowledge].'

7. (Vs 41) *Jñāna* and *vijñāna*; see Edgerton in *Festschrift M. Winternitz* (Leipzig, 1933), pp. 217-220.

Notes on Chapter IV

1. (Vs 25) Ritualists.
2. (Vs 25) Philosophical mystics; the following is a cryptically figurative way of saying that they abandon ritual action and devote their thoughts to the Brahman alone.
3. (Vs 26) Ascetics who seek to annihilate all the senses.
4. (Vs 26) Men of 'discipline' or disinterested activity, who allow the senses to act on the objects of sense but without attachment to the latter.
5. (Vs 27) Followers of the 'Sāṃkhya' way of knowledge with complete renunciation of action.
6. (Vs 29) Those who pursue the method of breath-exercises, as in the (later) Yoga.
7. (Vs 30) Those who (like many Jains) seek salvation by suicide, thru slow starvation.
8. (Vs 32) Or, 'performed, carried out.'
9. (Vs 32) Or, 'mouth'; so Garbe and Senart, who understand 'are offered to Brahman'; it may, however, mean only 'are performed before Brahman.' This, to be sure, perhaps comes to the same thing, but is less definite, and perhaps purposely so. Some moderns follow Ś in understanding the Veda as meant, which to me is most implausible. Another possibility is that *brahmaṇo mukhe* means 'in the fire (of sacrifice),' as that by which the gods eat the offerings.

Notes on Chapter V

1. (Vs 4) See ii. 39 and note.
2. (Vs 10) *ādhāya* here must mean the same as *saṃnyasya* iii. 30, xii. 6, and xviii. 57. Ś and some moderns understand 'doing all as acts of devotion to Brahman' (or 'to Me,' iii. 30 and xviii. 57). Others, essentially with R, 'realizing that it is Brahman (or God) that does all acts and that the individual is not the doer.' If the latter is right, as I think likely tho not certain, it is not necessary to take Brahman here as equal to Prakṛti, with R and Hill (tho this is in itself quite possible, cf. note on iii. 15). Since Brahman or God is all, all acts must really be done by Him; and this despite the fact that elsewhere we are told often and clearly enough that all actions are done by Prakṛti. Cf. Vol. 2, p. 45 f.
3. (Vs 10) The same figure in Buddhist Sanskrit, *Daśabhūmika Sūtra V, gāthā* 29 (ed. Rahder and Susa, 1931). It is a very effective image to one who has seen lotus-covered Indian ponds. Drops of water stand away from the leaves as if from an oiled surface.
4. (Vs 27) I.e., as the breath collectively passes. Tho *prāṇa* properly means the breath above the diaphragm and *apāna* the breath below it, they are frequently used together to denote the vital breath as a whole; and even more com-

monly *prāṇa* alone is so used. The common renderings 'expiration' and 'inspiration,' for *prāṇa* and *apāna*, or vice versa, are groundless; significantly, those who hold to them have never been able to agree as to which was which. See G. W. Brown, *JAOS.* 39. 104-112.

5. (Vs 28) R, *sādhyadaśāyām iva sādhanadaśāyām aṇi*.

Notes on Chapter VI

1. (Vs 8) See note on iii. 41.

2. (Vs 8) Ś here *aṇakampya*. The precise interpretation of *kūṭastha* is not entirely clear, and the commentators had no consistent and reliable tradition (cf. note on xii. 3). In Pāli we find the same word as *kūṭaṭṭha*, and certainly it means something like 'not subject to change'; perhaps literally 'abiding on a mountain-top,' as if 'above the battle,' not subject to external influences. So apparently Barnett ('set on high').

3. (Vs 13) That is, 'straight, stiff.'

4. (Vs 26) So Ś, R; most moderns, 'to whatever object,' despite the ablative form (which might perhaps be due to attraction to the correlative *tatas tato*). Yet the grammatically stricter interpretation of Ś, R seems possible, at least.

5. (Vs 28) This is generally taken as an epithet of 'bliss': 'to endless bliss which involves contact with Brahman.' This is possible, but not necessary.

6. (Vs 29) So Garbe and Deussen with both Ś and R, *svātman* or *svam ātmānam*. Surely not 'Self' abstractly (Barnett, Hill) or 'I' ātman' (Senart).

7. (Vs 32) I.e., who sees that pleasure and pain to others are the same as to himself.

8. (Vs 33) *sāmya*, 'sameness,' 'non-difference,' and also 'indifference,' 'treating as alike.'

9. (Vs 39) Reading *etan*; R, *etam*, 'this my doubt.'

Notes on Chapter VII

1. (Vs 2) See note on iii. 41.

2. (Vs 6) Both Ś and R, followed by Telang, Garbe, Deussen, Barnett, and Hill, take this to refer to both the 'natures' of vss 4 and 5. This is verbally possible, and certainly better than Senart's interpretation, which refers it to the 'lower' nature alone. If to either, the pronoun must refer rather to the last mentioned ('higher') nature; so I understand it. This may be philosophically less reasonable; but the *Gitā* is not a metaphysical treatise. As the following verses show, the author is thinking primarily of God's supreme essence.

3. (Vs 16) Or, 'wealth,' with Ś, Telang, Garbe, Deussen, Barnett, Senart, Hill. But R *aśvarya*. With this verse cf. Mbh. 12. 342. 33 fl., which also mentions

four classes of devotees (*bhakta*), the highest of which consists of those who are exclusive worshipers (*ekāntīnaḥ . . . ananyadevatāḥ*). The other three are unfortunately not named, but are all stigmatized as *phalakāma*.

4. (Vs 22) Construe with R and Garbe (see the latter's note).

5. (Vs 24) 'Fools' take the external manifestation of Kṛṣṇa to be all there is to Kṛṣṇa. Whether they think him a man or a 'god,' they are equally in error; the author does not distinguish between these two possible errors.

6. (Vs 29) On the terms used in this and the next verse see vss 3 and 4 in the next chapter, with notes.

Notes on Chapter VIII

1. (Vs 3) Here the individual soul as distinguished from the universal soul and from matter.

2. (Vs 3) 'Karma,' man's own action, which causes him to be reborn in this or that condition in future births.

3. (Vs 4) Virtually *prakṛti*, 'material nature.'

4. (Vs 4) *Puruṣa* can only be a practical synonym of *ātman*. All the terms used here are somewhat loose and vague; the language is grandiloquent.

5. (Vs 4) Viṣṇu is identified with *yajña*, 'sacrifice, worship,' in a standard way in the Brāhmaṇas. See Garbe's note.

6. (Vs 21) Or, 'light'; R mentions this as an alternative.

7. (Vs 23) On this and the following verses, in which an Upaniṣad notion (BṛhU. 6. 2. 15 f., ChU. 5. 10. 1 ff.) is misinterpreted or reinterpreted by the Gītā, see Edgerton, 'The Hour of Death,' *Annals Bhandarkar Institute*, 8. 219-249, especially 245 ff.

Notes on Chapter IX

1. (Vs 1) See note on iii. 41.

2. (Vs 26) Or perhaps, 'from him that has given himself.'

3. (Vs 28) So, as a unitary concept, Ś and R. This is quite possible, and in my opinion probable, in spite of v. 1 ff., which distinguish *saṁnyāsa* and *yoga* (for which reason most moderns understand here 'in renunciation and [or] discipline [of action]'). 'Renunciation' is also a *yoga*, 'discipline,' in a more general sense; cf. iii. 3. The *yoga* of v. 1 is short for the specific *karmayoga* of iii. 3 etc., which is used in the following verse v. 2.

Notes on Chapter X

1. (Vs 6) With Garbe I take this to imply that the human race is founded by a Manu at the beginning of each of the four world-ages (*yuga*). The theory of 7, or 14, Manus is rather late and cannot be proved to have existed as early as the Gītā; but even if it did, the thought of the four world-ages easily suggests four Manus also. Rigid consistency is not to be expected here.

2. (Vs 6) So rightly Senart; *bhāva*, 'coming to be, origination,' as in ii. 16.

3. (Vs 7) *vibhūti*: R, *vibhūtīr aisvāryam . . . madāyattotpattisthitiṣṭirūpāṃ vibhūtim*. Ś, *vistāram*; Ānandagiri on Ś here, *vividhā bhūtīr bhavanam vaibhavam sarvātmakatvam*. Both meanings, 'lordship, power' (cf. Kathāsaritsāgara 17. 138, *prabhūnām hi vibhūtyandhā . . . matiḥ*, 'the mind of lords, blinded by power' or 'greatness'), and 'varied manifestation,' are contained in the word. I have tried to suggest both by the term 'supernal manifestation.' Deussen, *Machtentfaltung*, which is very apt. The word occurs repeatedly in this chapter (vss 7, 16, 18, 19, 40, 41) and is chosen as the title of the chapter in the colophon. Cf. also *vibhu*, vs 12, which may contain the same two meanings.

4. (Vs 8) So R.

5. (Vs 12) Or, 'light'; so Ś, R.

6. (Vs 12) Or, 'unborn and supernally-manifested' (*vibhu*, related to *vibhūti*, see note on vs 7); so Ś and most moderns; R ignores the word. The commonest meaning of *vibhu*, however, is simply 'lord'; for this reason I have so rendered it.

7. (Vs 13) Probably Asita Devala is one person, rather than two; the epic knows such a personage.

8. (Vs 19) Or, 'divine, supernatural.' For this line R reads *vibhūtīr ātmanah sūbhāḥ*, 'my fair supernal-manifestations.'

9. (Vs 29) *saṃyamant*, with etymological word-play on Yama (which is originally not connected with this root, but came to be felt as connected).

10. (Vs 30) Ś 'reckoners.' The root *kal-* is used with intent to play on Kāla, 'time.' The correct interpretation is given by P. E. Dumont in his note on Īśvaragītā 7. 16 (see his edition of that work, Baltimore, 1933), where this line is repeated.

11. (Vs 30) Ś 'lion or tiger'; R ignores the word; Veṅkaṭanātha, a subcommentator on R, says 'lion.'

12. (Vs 32) *pravadatām* can only be personal, and is therefore not partitive genitive but possessive (like the genitives of vs 36). R and (alternatively) Ś, followed by many moderns, would make it refer to various kinds of argument (as a partitive genitive), which seems to me a grammatical impossibility.

13. (Vs 34) All these words are grammatically feminine in Sanskrit.

14. (Vs 36) *sattva* has many meanings, among them 'courage.' But *sattvavat* is regularly used only in the sense of 'courageous.' This interpretation accords with the rest of the verse, which clearly deals with warlike and royal matters, which to the Hindus are identical (the warrior caste, *kṣatriya*, is the same as the royal caste, *rājanya*). Even gambling belongs specifically to this social group. I think that R meant 'courage' by his gloss, *mahāmanastvam*; and Ś may well have had the same idea (all he says is *sattvavatām sāttvikānām*). The subcommentaries of Veṅkaṭanātha and Ānandagiri, wrongly as I think, understand 'goodness of the good'; and so most moderns.

15. (Vs 41) Or, 'lordliness, power'; see note on vs 7.

Notes on Chapter XI

1. (Vs 18) So Ś, R, and most moderns. Less likely, 'treasure-store.'
2. (Vs 19) Or, 'mouth.'
3. (Vs 21) So, literally, Ś, Telang, Deussen, Senart; R, followed by Garbe, Barnett, Hill, 'draw near unto Thee.' But cf. vs 27.
4. (Vs 26) The word 'enter' is in the author's mind; when, in the next verse, he comes to use it, he makes the goal more specific: 'thy mouths.'
5. (Vs 29) Or, 'people'; so most commentators and interpreters, here and in vss 30, 32.
6. (Vs 37) So most moderns; Ś and R, followed by Barnett, take *brahmaṇo* as genitive with *ādikartre*, 'first creator even of Brahman (masculine).'
7. (Vs 38) Less likely, 'treasure-store.'
8. (Vs 40) *anantavīrya* seems to me better taken with R as a separate vocative; most interpreters follow Ś in taking it as a part of the following compound.
9. (Vs 41) R reads *tavemam*, evidently a *lectio facilior* to make the pronoun agree with *mahimānam*.

Notes on Chapter XII

1. (Vs 3) *kūlastha*; see note on vi. 8. Here Ś (departing from his previous explanation) understands 'abiding in trickery,' i.e. in *māyā*, the world-illusion of which God is the 'overseer.' This is worth quoting as an instance of the absurdity and inconsistency of which even the greatest commentators are sometimes guilty. He adds, to be sure, an alternative interpretation, which is substantially that adopted here.
2. (Vs 4) Either 'to all experiences,' indifferent to the results, as in ii. 48 etc. (so Ś, Deussen, Senart), or 'to all beings,' as in vi. 9 etc. (so, essentially, R and Garbe); or — very likely — both may be more or less implied.
3. (Vs 6) See note on v. 10.
4. (Vs 20) Cf. x. 18. According to Ś, followed by Telang, Garbe, Barnett, Hill, '(means of attaining) immortality.'

Notes on Chapter XIII

1. (Vs 4) So Ś, R. It is implausible to suppose with Garbe that the Upaniṣads would be called *chandas*.
2. (Vs 4) So Ś, who quotes from BrhU. 1. 4. 7 as an example. R refers the word to Bādarāyaṇa's Vedānta Sūtras, and is followed by Garbe, Barnett, and others. I consider it very improbable that this work existed in the time of the Gītā. And if *chandas* means the Vedic hymns, the Upaniṣads would not otherwise be mentioned in this verse. See JAOS. 52. 74.

3. (Vs 6) I.e., of senses with sense-objects? See Hill's note, which I endorse. The usual rendering is something like 'aggregation (of corporeal elements),' which is out of place here in a list of qualities, not physical elements. R has a different but very forced interpretation.

4. (Vs 11) Viz. salvation (Ś).

5. (Vs 12) So R (*anādi matparam*); Ś divides *anādimat param*, 'the beginningless supreme Brahman,' and modern translators generally follow him. The introduction of 'Me' as the basis of the impersonal Brahman naturally offends those who seek systematic consistency in the Gītā; but xiv. 27 proves that *matparam* is quite possible. Yet the rival interpretation is also possible.

6. (Vs 13) Or, 'mouths.'

7. (Vs 13) Or perhaps, 'ears'; so Telang, Garbe, Senart; but Ś, R, Deussen, Barnett, Hill, 'faculty of hearing,' which is more in accord with general usage.

8. (Vs 14) So Ś, Barnett, Hill; otherwise R, Telang, Garbe, Deussen, Senart.

9. (Vs 17) According to Ś, R, and most moderns this means that it is the illuminating power of all lights (sun, etc.). This is possible, but *jyotiṣām* may also, and in my opinion more probably, be partitive; cf. Chapter x, *passim*. 'Among lights it is that light which is beyond darkness.'

10. (Vs 17) So Ś, Telang, Garbe, Deussen, Barnett. 'The goal of knowledge' (salvation) is distinguished from the 'object of knowledge' (here, the thing known).

11. (Vs 17) The v. l. *viṣṭhitam*, 'fixed variously,' is read for *dhiṣṭhitam* by both Ś and R; nevertheless it is probably a *lectio faciliior* (as such it is a common substitute for *dhiṣṭhita-* in the epic).

12. (Vs 18) So Ś; R, 'is fitted for.'

13. (Vs 20) Ś, R explain *kārya* as 'elemental body,' which is an 'effect' in the later Sāṃkhya sense, and *karāṇa* (R *kāraṇa*) as the senses with *manas* (and *ahaṃkāra* and *buddhi*, Ś), which are 'causes' or 'factors' (productive elements) in that same sense. These both are construed as depending on *kartṛtve*, 'in the production of effects and causes,' i.e. of gross body and senses. Approximately so most moderns (Telang, Garbe, Senart, Hill, and apparently Barnett). I find this very forced and artificial. The only natural interpretation is to take *kārya-karāṇa-kartṛ* as a three-member dvandva, made into an abstract by adding the suffix *-tva*. The three nouns derived from the root *kr*, 'act,' are meant to include all phases of action (cf. xviii. 18 for a very close parallel, where *karman* replaces *kārya*): *kārya*, 'thing to be done'; *karāṇa*, 'means of doing it'; *kartṛ*, 'doer, agent'; the addition of *-tva* makes the whole compound mean approximately 'effectuation, instrumentality, and agency.' *Prakṛti* alone is at the bottom of all that concerns all of these, that is all phases of action. So in xviii. 18 *karāṇa*, *karman*, and *kartṛ* constitute the threefold 'complete summary' of action. Deussen comes very close to this, but wrongly takes *-tva* only with *kartṛ*.

14. (Vs 23) Telang and Garbe understand this to mean 'whatever his moral conduct may be'; which introduces an idea not suggested in the Sanskrit. Rather, with R, whatever stage of transmigration he may be in.

15. (Vs 24) *Sāṃkhya*; see ii. 39, note.

16. (Vs 25) So Deussen; *śruti* usually suggests this; possibly, however, it may mean only 'to what they hear'; so most interpreters.

17. (Vs 28) Since the same Lord (= soul, cf. v. 15) is in all beings, the self of others is one's own self, and if he injures others, he injures himself. That this is the meaning seems obvious to me; but for some reason, it has escaped all commentators and modern interpreters examined by me except Deussen (and possibly Barnett, whose rendering is obscure to me).

18. (Vs 31) *Ś tatphalena*; R *na badhyate*.

Notes on Chapter XIV

1. (Vs 20) So Hill; and R *dehākāra pariṇāta prakṛtisamudbhavān*. S, followed by Telang, Garbe, Deussen, Barnett, Senart, 'from which the body arises.'

2. (Vs 22) As both Ś and R point out, these are the essential characteristics of the three 'Strands' of nature, 'goodness, passion, and darkness' respectively.

3. (Vs 24) So Ś, R, and most moderns; but it may equally well mean 'stead-fast' (so Deussen, Senart).

Notes on Chapter XV

1. (Vs 1) Not (as has often been wrongly suggested) the banyan, which drops runners from its branches to form new roots. As Hill points out, this is not true of the peepal. Hill ingeniously tries to show that the metaphor nevertheless fits the peepal. I think it is unnecessary to do this; the author may well have meant his statement as a deliberate paradox, not intending to suggest that the actual tree has 'roots aloft and branches below.' The choice of the peepal, rather than any other tree, to symbolize material existence, was then dictated not by its specific nature, but by the fact that it is a well known and venerated tree. That the author himself erroneously confused the banyan and the peepal trees, as suggested by Deussen, seems absurd; both trees are too familiar in Indian life. The figure is taken from Kaṭha Up. 6. 1, where in the next verse it is described as 'a great terror, an uplifted thunderbolt' (appropriate terms for the *saṃsāra*). That it means also the 'soul' (v. Schroeder, *Festschrift E. Kuhn*, 59 ff.) seems grotesquely impossible.

2. (Vs 6) Or, 'light' (so R).

3. (Vs 8) *Īvara*, here 'individual soul.' Not 'lord of the senses' (R), nor 'lord of the body and other material elements' (Ś).

4. (Vs 9) Or, 'resorting to,' cf. iv. 6; more literally, 'presiding over' or 'taking his stand upon.'

5. (Vs 16) *kūṭastha*; see notes on vi. 8, xii. 3.

Notes on Chapter XVI

1. (Vs 2) Or, 'liberality.' Ś, 'renunciation, because generosity has been mentioned (in vs 1)'; most interpreters follow him. But his reason is not conclusive; such lists often contain duplications. And R says 'liberality.'

2. (Vs 7) I.e., what should or should not be done; cf. xviii. 30. So Telang, Deussen. The expressions are very general; Ś, R, and most moderns are too specific.

3. (Vs 10) Cf. xvii. 19.

4. (Vs 17) So Ś; R, 'of the arrogance of wealth and pride,' which is implausible (cf. vs 10).

5. (Vs 19) Garbe and Senart take this closely with *narādhamān*: 'the lowest men in the round of existences.' This misses the point; *saṃsāreṣu* clearly goes with *kṣipāmi*.

Notes on Chapter XVII

1. (Vs 5) So Garbe, Deussen, Senart (and Telang, but with 'stubbornness' for 'violence'); Ś, Barnett, Hill, 'with the power of desire and passion'; R does not explain the word.

2. (Vs 19) Cf. xvi. 10.

3. (Vs 23) R says *brahman* here means the Veda. In a sense he is right; but this hardly tells the whole story. The Veda is conceived as the mystic verbal expression of the Absolute, the one universal power. Hill's summary, p. 93, is excellent. Verse 24 refers to ritualists, 25 to followers of the 'way of knowledge,' 26 and 27 to followers of 'practical' methods. *Om* is the ritualistic sacred syllable; *tat* suggests the mystic, magic monism of the Upaniṣads (*tat tvam asi*, etc.); *sat* is sufficiently explained in vs 26.

Notes on Chapter XVIII

1. (Vs 13) Sāṃkhya; see ii. 39 and note.

2. (Vs 14) Much needless trouble has been caused by this verse, owing to attempts to make it too philosophical, and particularly to make it fit the theories of the later so-called Sāṃkhya system. It is a quite simple and naive attempt to suggest the factors which are involved in carrying out any action whatever; it is fundamentally wrong to try to identify each 'factor' with bodily parts or 'Sāṃkhya' *tatvas*. Each of the five words is to be taken in the simplest possible sense, and no comment is really needed — except that all existing comments are worthless and misleading.

3. (Vs 18) Cf. xiii. 20, where the three elements are *kārya*, *karana*, and *kartṛ*. Here *kārya* is (rather poorly) replaced by *karman*.

4. (Vs 19) Not 'the Sāṃkhya system' (Ś, Telang, Garbe).
5. (Vs 22) Or, 'with true reason.'
6. (Vs 37) So Deussen; or, 'of one's own intelligence' (so Ś, first rendering, and Barnett, Hill). R, and alternatively Ś, followed by Telang, Garbe, Senart, 'from clarity of knowledge of the self.'
7. (Vs 46) Or, 'origin.'
8. (Vs 57) See note on v. 10.
9. (Vs 61) As puppets in a puppet-play, according to Ś's plausible suggestion.

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